

EX-10  
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VOLUME 31

NUMBER 3

# MISSIONS

*An International Baptist Magazine*

Easter sunrise service in the  
Yosemite Valley in California

MARCH,  
1940

## The Hope of the World

*A simple program based on this issue of MISSIONS, and planned to last approximately one hour, for use in churches, furnished by the National Committee on Women's Work*

*Hymn:* "Christ the Lord is Risen Today."

### DEVOTIONAL

*Theme*—A Risen Christ in whom is all power.

*Scripture:* Mark 28:1-6; 16-18.

*Prayer:* Remembering the suffering of Christ in the dark hour of Gethsemane and Calvary, remembering also His hope in the Divine Love and mercy of God, and His resurrection.

For the suffering nations that they may turn to Christ and find their only hope is in Him.

By LUELLA A. KILLIAN

For the missionaries that in these dark days they may cling to the everlasting hope and be strengthened in their labors.

For us, that we may be more steadfast, and believing that Christ is the only hope of the world may give ourselves wholly to making Him known.

### PROGRAM

(Brief talks on CHRIST THE HOPE)

*Of the Church:* "A New Day for Vital Religion," page 169.

## Facts TO REMEMBER WHEN MAKING INVESTMENTS

THE American Baptist Home Mission Society has been receiving contributions under the Special Gift Agreement Plan for more than 75 years.

PROMPT AND REGULAR SEMI-ANNUAL PAYMENTS under the Special Gift Agreement Plan is assured by the investments of all gifts and in addition by general endowment funds amounting to over six million dollars, the income from which is unrestricted.

ALL GIFTS UNDER THIS PLAN ARE INVESTED AND HELD INTACT until the death of the annuitant, when the net principal is used for general purposes or held as endowment if requested by the donor. In either case, they help to maintain the missionary work of the Society as the agent of Northern Baptists in carrying the gospel message to spiritually destitute places in the United States and Latin America.

For additional information and without obligation to yourself, address:

G. PIT BEERS, Executive Secretary

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*Of the School:* "American Students and World Christianity," page 167.

*Of America:* "Is It the Land of the Free?" page 150; "The Good Samaritan Needed No Lawyer," page 144.

*Of Russia:* "The Menace to European Baptists," page 142.

*Of China:* "Only a Watermelon for Supper," page 138.

*Of The World:* "Timely Word and Timeless Experience," page 135.

*Prayer:* "An Easter Prayer," page 156.

*Hymn:* "When I Survey the Wondrous Cross."

## WHO'S WHO

### In This Issue

*Jeanne Bradbury* is the wife of Editor John W. Bradbury of *The Watchman-Examiner*.

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*A. F. Ufford* is a missionary in East China, in service since 1905.

*T. K. Van* is President of Shanghai University.

### THE QUESTION BOX MARCH

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. Where is a memorial service planned for Dr. Maurice A. Levy?
2. What has been reduced from \$1.50 to \$1 per copy?
3. Who spent 12 years in a wheelchair?
4. The sale of what is steadily rising?
5. In what heritage do Baptists glory?
6. Into whose hands is the leadership of world Jewry passing?
7. What institution broadcasts every Monday at 5:30 P.M.?
8. Where is Pitch Lake?
9. Where are missionaries permitted to work without restrictions?
10. Who has conducted many public health campaigns?
11. What is scheduled for May 18th-19th?
12. Who spent Christmas Eve in Manila and New Year's Eve in Toronto?
13. Of what organization is G. Pitt Beers Vice Chairman?
14. What proved to be a nightmare?
15. Where will 16,000 American soldiers be stationed by July 1st?
16. Who served 47 years in Belgian Congo?
17. Who is Clarence Sander?
18. In how many Baptist church parishes are Jews living?

### QUESTION BOX PRIZES

#### Rules for 1940

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1940, to receive credit.

### YOU WILL BE IMPRESSED

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## ■ LOOKING AHEAD

### FEATURES TO APPEAR IN FORTHCOMING ISSUES

*There could be no finer testimony to the continued popularity of *Missions* than the steady gain in subscriptions. See score on page 130.*

*During the current year everything possible will be done to make *Missions* even more interesting. Indicative of that is the following partial list of feature articles scheduled for early publication.*

### WHAT WILL YOU DO WITH THE JEW IN AMERICA?

An exceedingly interesting and informing article that will make you think. If that should be a painful prospect, perhaps you had better not read it!

By JOHN S. CONNING

### THE GREATEST TREK IN HUMAN HISTORY

The vivid story of a gigantic westward trek of forty million Chinese, driven from their homes in the areas of China that have been conquered by the invading army of Japan.

By DAVID C. GRAHAM

### THEY WERE MARRIED AND LIVE HAPPILY THEREAFTER

The human interest ministry of a Baptist student pastor who introduced 96 college boys to 96 college girls. They fell in love, eventually were married, and are living happily thereafter.

By NEWTON C. FETTER

### HURRICANES AND NEW STEEPLES

You recall the disastrous New England hurricane of 16 months ago. There is abundant constructive, recuperative vitality in New England churches, as evident by repaired roofs, new steeples, and restored religious life in storm wrecked communities.

By WALTER WHITE

### THEIR REPLY WILL NEVER BE FORGOTTEN

You should clip this article and file it away for future reference whenever you feel discouraged about what is happening in China or have doubt about the permanence of Christianity in the Far East.

By A. F. GROESBECK

### A BETTER FILIPINO BIBLE

A fascinating chapter in the long and inspiring story of Bible translation in the Philippine Islands where, only 40 years after the United States took possession, the Bible is available in eight languages.

By FRANCIS C. STIFLER

### THE CHURCH AND THE WORLD SITUATION

What the churches can do in helping to restore peace on earth, as discussed and recommended at a conference of exceptional urgency and significance in Philadelphia, February 27-29.

By WILLIAM B. LIPPHARD

*The year 1939 was another successful year for the magazine. You can do your part in making 1940 also a successful year by promptly renewing your subscription when it expires*

# MISSIONS

*An International Baptist Magazine*

WILLIAM B. LIPPHARD, *Editor*

*Publication Office, 10 Ferry Street, Concord, N. H.*  
*Editorial and Subscription Office, 152 Madison Ave., New York City*  
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MARCH, 1940

No. 3

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## The New Year Had a Fine Start

For MISSIONS the New Year began well. January brought 4,057 subscriptions as compared with 3,943 in January, 1939, or a net gain of 114 for the month. The year thus begins with the score of 76 months up and only 5 months down since the up trend started in the spring of 1933, nearly seven years ago.

To these 4,057 January subscribers, renewal and new, who decided to journey through the year 1940 with MISSIONS, the magazine pledges itself to furnish them the finest, most informing, interesting, and stimulating missionary magazine that its staff can produce.

## The Spectrum Did It

In a letter John M. Hestenes, director of Christian Centers, makes this reference to *The Spectrum*:

"In an application which came to me recently from a young couple who are anxious to enter Christian Center work, the following paragraph appears:

We will come to you on faith. After looking at the January issue of *The Spectrum* our hearts go out more than ever to these under-privileged people and also gives us more of a desire to be active in the Lord's work.

"This will in a small way indicate to you the value of *The Spectrum* this year."

A New Year's greeting came to Miss Alice W. S. Brimson, executive secretary of the Woman's American Baptist Home Mission Society, from Rev. Henry G. Smith of Denver, Colorado, in the form of a telegram which said: "Best wishes for 1940 Calvary Denver deacons and pastor pray your so-

ciety may have abundant missionary success this new year and therefore to aid you we have today started a fund for painting and repairing the Baptist mission at Stewart Nevada described in *The Spectrum* for today's reading."

### Rhode Island's Largest Church

The Calvary Baptist Church of Providence put on its Every Member Enlistment in December, and the measure of success achieved may be inferred from the fact that there was an increase of \$2,340 in the amount pledged for local expense, and a gain of \$605 in the amount pledged for missions. A church bulletin says:

"We received 57 new pledges from members or friends who had not been giving through the weekly offering envelopes; 127 pledges were increased, making 184 new or increased pledges. The finance committee is determined to get away from the deficit type of financing we have used in the past."

The Calvary Church canvass was distinguished by exceptionally thorough preparation. One potent element was the participation of representatives of every organized activity in the church. The active group was made up of about 70, which included representatives of the various boards and societies of the church. This group continued throughout the period of preparation and in the actual enlistment. Calvary's membership is the largest in Rhode Island.

Pastor Earl H. Tomlin of Calvary Church expressed his satisfaction by saying that "all of us are very happy over the number of increases, both for current expenses and for missions, and I am particularly happy over the fact that we are on a more solid foundation in our financial program than we have been at any time during the 11 years that I have been here."



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Arriving back in Seattle, after a day of rest, we return to Chicago by way of the Canadian Rockies, visiting Victoria and Vancouver, B. C., Lake Louise and Banff.

After you have enjoyed this delightful four weeks vacation, you will agree with Miss Florence M. Parke of Philadelphia in her comment on one of the former tours, "It was a rare privilege to be a member of the Christian Fellowship party."

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# Hail to Spring!



## "LIBRARY DATES"

*On the steps of the Franklin College Library*

We knew we had our themes to write,  
And one by one we came;  
We toiled at table and at shelf,  
Till thoughts grew halt and lame.

Then someone smiled and I smiled too,  
And two by two we went;  
We carried books to prove that we  
Had met by "accident."

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## FROM THE ROCKIES



**Rev. R. L. Decker**  
First Baptist Church  
Fort Collins, Colo.

*writes:*

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## LETTERS

*From the Editor's Mail Bag*

I believe MISSIONS is wrong in objecting to asking God to make justice prevail in war and its outcome. How often Israel fought for liberty and eternal vigilance was its price thereafter. Should we ask God not to help and allow us to fall into the hands of the Pharaohs and Jezebels and the Philistines? Is there a middle ground, a "wash our hands" of the matter angle? Our attitude and influence would then be static and nil! With our love for right we should have a corresponding hatred for evil, and ask God's help both in furthering justice in civilization and in putting down injustice. That is why we fight gang leaders, robbers or aggressors.—*Rev. Leroy V. Cleveland, South Newfane, Vermont.*

The September issue, with its story of the Atlanta Congress, was two months late because the war has delayed all our mail. Now even letters take two months in transit instead of one. Reading through the September issue on page 414, I learn what war is, "enmity," "lies," "brutality," etc., and in principle and essence is incompatible with the ideal of Jesus. And I remembered that the Northern Baptist Convention at Los Angeles passed a strong resolution against war as being un-Christian. Then I turn to your

report of Atlanta and I read of five bands repeatedly playing "Onward, Christian Soldiers," and of 40,000 Baptists singing "Onward, Christian Soldiers, marching as to war." I rub my head. I am mystified. I do not understand. I cannot explain this to Mahatma Gandhi and others. Something seems wrong. If war is what page 414 says it is (and I think it is even worse), then why do Baptist still sing those militaristic hymns which were written at a time when there may have seemed to have been some glory in war? For some years now I have refused to stand during the singing of, "Stand up, stand up for Jesus, ye soldiers of the cross," or "The Son of God goes forth to war," or "Onward, Christian Soldiers," because I believe they give the wrong idea of the teaching of Jesus. Should we not outlaw such war hymns? I am just back from the Burma Baptist Missionary Convention at Henzada. Two of those hymns were sung there. When the new building for our Divinity School was dedicated, *The Rangoon Gazette* commented on the singing of one of those hymns there. In 1935 and again in 1936 I was a counsellor at the Royal Ambassador Boys' Camp at Ocean Park. It hurt me each time one of those hymns was sung. The Chins in Burma have spent many hours preparing a new hymnal. *But those three hymns are not included.* They consider them un-Christian. Is page 414 wrong or are we?—Rev. E. C. Condict, Thayetmyo, Burma.



MISSIONS is truly wonderful. It grows better (which I hardly thought could be possible) each year. The prayers on the devotional page are so helpful. I used the New Year's prayer in our meeting.—Alice F. Kerr, Rumford, Maine.



I consider MISSIONS as fine a magazine as one can read. I am constantly placing it in the hands of friends outside of my own denomination.—Mrs. R. F. Jones, Denver, Col.



MISSIONS helps me to become a flaming torch, and keeps me from becoming a burnt-out stick.—Rev. Henry Felton Huse, North Haven, Maine.

## Impotent Lightning

CARTOON NUMBER 67 BY CHARLES A. WELLS



SOMETHING tremendous is happening in our age. We are witnessing the worst onslaughts against religion that the world has known for centuries. And in the face of all this, a rebirth of religious interest is in evidence everywhere. Church attendance is on the increase. The sale of Bibles and religious literature is steadily rising. Men are turning to God just when a world tries hard to forsake Him.

Fierce storms are lashing with fury against the cross. But the lightning is impotent. All it succeeds in doing is to make the cross glow more brightly.

This has always been the story of the cross. A Roman emperor tried to destroy Christianity by burning Christians. Rome burned down instead. Atheistic Russia tries to eradicate religion. But the cross is still there. Dictators hurl pastors into prison and others mount their pulpits and preach on. The cross was born of persecution. It is the symbol of persecution.

And that should be true of the individual Christian. Hatred, persecution, prejudice, all should make him and his faith glow more brightly.—CHARLES W. WELLS.



*From the painting by Elsie Anna Wood by courtesy THE SPIRIT OF MISSIONS*

**"And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do." Luke 23: 33-34**

# MISSIONS

VOL. 31. NO. 3



MARCH, 1940

## Timely Word and Timeless Experience



INTO our language has crept a new word, as chilling as a winter night, as sinister as the evil that gave it birth. Berlin and London know it well. Compulsory invisibility, groping in darkness, the imminence of disaster, death around the corner—these give it meaning. In a larger sense it typifies the eclipse of life's spiritual values. It symbolizes the terror under which men now live, the paralysis of despair.

Blackout is a new word; yet it pictures an old experience. For we read that on the day when Jesus was crucified, "darkness was over the whole land." Had the New Testament writer known the new word he would have used it. No other could have more vividly described the despair of those heartsick and disillusioned disciples who that night cowered in their humble abodes. For them it was blackout. Their world had come to an end. Their Lord was dead!

Today their experience is repeated. Mankind is in the deadly grip of black powers of evil. For the Christians of two continents the world has come to an end. For them it is the blackout of hope, the chilling night of despair. In our own land evils of another kind, disillusioned youth, insecure old age, refugee misery, poverty amid plenty, perplexity and fear, produce also a spiritual blackout. And what is almost worse, the legacy of today's hatred, misery, cruelty and brutality is an appalling callousness to human suffering. Surely statesmen, politicians, educators, leaders of business, editors, ministers—all should hang their heads in shame that mass murder abroad and misery and fear at home are the only answers to the basic problems that for the past ten years have plagued and terrified our world. What are all these things but the stark

realities of which blackout is the symbol? The original Calvary was outside Jerusalem. Today's Calvary is universal. Everywhere Christ is crucified again.

And yet after Good Friday's blackout came Easter's dawn. For 1900 years since then the followers of Christ have carried to the ends of the earth their undefeatable gospel of a living Lord, their undeniable testimony that no tomb could confine such a Life. Once again the calendar reminds a suffering and sinful world of the blackout of Calvary. But it reminds it also of the radiance of Easter with its evidence of vitality and power. Down through the centuries, out of ancient catacombs and modern tombs of indifference and suppression, the Easter gospel has risen again and again, proclaiming anew that men live in a moral universe, that spiritual values cannot die, that justice and righteousness are eternal, that Christ lives and is not dead.

Shortly after Canada joined England in war on Germany, the calendar of St. Andrew's Wesley United Church in Vancouver printed this message:

Through the dark days that may intervene before the unleashed evil forces are subdued, and peace dawns again upon a chastened world, the Christian Church must be a refuge and strength to all fearful people. And when men again begin to rebuild our shattered society, it is imperative that the Church be strong to lead, strong to serve, strong in the strength of her Lord. We therefore urge that you fail not in love and fidelity to Him who is the Way, the Truth, and the Life.

In that spirit and dedicated to that high purpose, we can face today's blackout unafraid, remembering again that Good Friday's dark hour has always been followed by Easter's dawn.



# The World Today



*Current Events of Missionary Interest*



Courtesy of Imperial Airways and The Sunday School Times

*For centuries the Sea of Galilee remained a quiet, secluded lake, just as it was in the time of Jesus. Now it is a regular stop on Britain's Imperial Air Route to India and Australia.*

## **Yesterday's Land of Milk and Honey Is Today's Hope and Opportunity**

PALESTINE has not been featured much in the news since the outbreak of the war in Europe. Nevertheless, it continues to prosper and to offer a haven of refuge for the oppressed Jew. At the recent Washington conference of the United Palestine Appeal, it was stated that last year 35,000 Jewish refugees from Germany, Austria, Poland, Czechoslovakia, Rumania and other European countries had settled there. Nearly 10,000 of them had come since the war began in Europe. More than 500,000 Jews, "the fifth largest Jewish community on earth," now live in Palestine. Since 1933 when Hitler's anti-Semitism first began (See *MISSIONS*, December, 1933, page 587), a total of 70,000 Jews fled from Germany and migrated to

Palestine. To resettle them in new agricultural and industrial developments involved an expenditure of more than \$5,000,000 which the United Palestine Appeal raised during the past three years. Encouraged by this, Dr. George Landauer, Director of the Central Bureau in Palestine, hopes to transfer Polish Jews now under German rule, whose fate is described as being "ground to the dust." What Palestine means for such people was picturesquely stated by Rabbi A. H. Silver, of Cleveland, Ohio, when he said, "In Palestine hope is restored to men robbed of hope; pride is restored to the humbled; the gift of destiny is given to those spiritually cut off, dispossessed, and cast out of all inheritance." That Palestine can absorb the incoming refugees is evidenced by the 54 new agricultural settlements in remote regions established during the past three

years by the United Palestine Appeal. Thus the land that is of such sacred significance to Christians at this Easter season, in the words of New York's Governor Lehman who sent a message of greeting to the conference, "is more needed than ever as a haven for thousands of helpless, harried human beings, hopeless and without means of sustenance."

The ancient Hebrew, victim of anti-Semitism in Egypt, looked to Palestine as the land flowing with milk and honey. The modern Hebrew, victim of anti-Semitism in Europe, looks to Palestine as the land of new hope and opportunity.

### ***The War Brings the Third Crisis for German Baptist Missions in Africa***

FOR the third time in its history the foreign mission field which the Baptists of Germany maintain in the Cameroons, West Africa, is in danger of being abandoned. Following the World War the Treaty of Versailles transferred the Cameroons from German sovereignty to French and British sovereignty. After some years the British permitted the German Baptists to resume their mission, and evangelical work again prospered. Then came the financial crisis in Germany, the financial exchange control, and the veto of the Nazi Government on sending funds out of Germany. To meet the emergency Dr. J. H. Rushbrooke appealed to Baptists in other lands and the mission was saved. Now with Germany and England again at war, all intercourse between the Cameroon missionaries and Germany is cut off. The British administration of the Cameroons is sympathetic in its attitude and permits the missionaries to remain and to work without restrictions, but that cannot compensate for non-receipt of funds from Germany. So Dr. J. H. Rushbrooke is appealing again for help to British and other Baptists. "Every one can participate," he writes, "whatever his patriotic feeling or judgment regarding the

war. Our sense of oneness transcends all racial and national distinctions and is now stronger than ever." Gifts can be sent to the Baptist World Alliance, 4 Southampton Row, London, W. C. 1, England.

### ***Jewish Generosity for Christian Refugees***

IN disinterested generosity, the American Jew recently set a fine example for the American Christian. Good will is too often vocally affirmed. It needs to be substantiated by hard cash. Instead of using the entire fund raised last year for the relief of Jewish refugees, the United Jewish Appeal for Refugees and Overseas Needs appropriated \$250,000 for Christian refugees. One half of this sum was given to the Roman Catholic Church as a memorial to the late Pope Pius XI, to aid Catholic refugees. The other half was transmitted to the Federal Council of Churches for distribution among Protestant refugee agencies, as a Jewish acknowledgment of "the sympathy and support of the Protestant Church for all victims of religious and racial persecution." In accepting the gift Catholic Bishop Sheil wrote,

Although the Jews have suffered more perhaps than any other people from the excesses of malign racialism, yet the painful problems growing out of this inhuman, ungodly fanaticism are by no means exclusively Jewish problems. They are of profound and vital concern to Catholics, Protestants, and to men of good will everywhere.

Thus Catholic, Protestant and Jew, although divided by race and creed, are drawing closer together. The rising tide of intolerance is fostering a new spirit of harmony, good will and understanding.

Another evidence of this same spirit is the completion of a Negro Y.M.C.A. in Greensboro, North Carolina. The building cost \$65,000. A Carolina Jew donated it in honor of two Negro employees who had worked for his family for nearly 40 years.

## ***Remarkable Remarks***

### **HEARD OR REPORTED HERE AND THERE**

IF RUSSIA AND ITALY SIDE WITH GERMANY, and if the United States joins with England and France, no other nation than Japan will become the final determinant.—*Admiral Nobumasa Suyetsugu*, quoted by Quincy Howe in *The New York Times*. (One of the most ominous remarks of the year.—Ed.)



THE MIND OF THE PRESIDENT is the forge at which will be fashioned the plowshares of peace or the spears of war.—*Oswald Schlockow*, in *The New York Sun*.

NINETEEN HUNDRED YEARS after Jesus died on the cross, the earth is still reverberating to the tramp of armed men. There seems little to choose between the non-Christian nations of the East and the Christian nations of the West. If there is any difference, it is that the Christian nations are more efficient and destructive in warfare.—*Rev. John S. Bonnell*.



THE UNITED STATES COULD SURVIVE any shock if our liberties remained; it could stand no social change if our liberties were lost.—*W. A. White*.

# Only a Watermelon for Supper

*Travel under war conditions in China when a missionary is compelled to go to Shanghai to purchase supplies for the schools, churches, and the hospital on his field and also canned goods and packaged groceries for the missionaries*

By A. F. UFFORD

DURING my student years at Vermont Academy I often passed by the boom across the Connecticut River at Bellows Falls. That boom was a thing of beauty and utility as it held the winter's drive of logs in place above the paper mills. Since the outbreak of the war we have come to think of the word in a different sense. Very early in the conflict a boom was made across the Whangpoo River above Shanghai by sinking a number of ships in the channel. The Yangtze-kiang River was also closed by a very

strong boom at Kiangyin. Numerous booms between Kiukiang and Hankow greatly impeded the advance of the Japanese forces on the latter city. The boom closest to us, however, is that at Chinhai at the mouth of the river leading up to Ningpo. Here several steamers were sunk, leaving only one small passage for Shanghai steamers to negotiate. Just inside the boom stood an old freight boat, the *S.S. Taiping*, waiting to end its service by stopping the gap in the boom when Japan's war should reach Ningpo. Upon the occupation of Tinghai in the Chushan Islands it was decided to close the Chinhai boom



ABOVE: Two pictures showing damage to the Shaobing Middle School by Japanese airplane bombs. IN THE CENTER: All that remains of an abandoned locomotive. In the background the ruins of what was a fine railroad depot at Shaobing



LEFT: The International Settlement at Shanghai has undergone little change since Japan invaded East China, except that it is far more crowded and the outlying Chinese parts of the city are still in ruins and overcrowded with Chinese refugees



*A typical Chinese village along the route from Shaobing to Ningpo, where villages have not been destroyed and life is much as usual*

and so the *Taiping* was sent to the bottom in the middle of the channel. Now Shanghai steamers anchor outside the boom and freight and passengers are transshipped to Ningpo in little boats which are of such shallow draft that they can pass over one of the sunken boats. Mrs. Ufford and I have just returned from a visit to Shanghai. You will be interested in some of the difficulties in passing the boom.

When we left Ningpo to board the *S.S. Tembien*, we were told we could go down on the steamship company's launch which carried only a limited number of passengers. Innocently we went on board at 1:45 on a stifling hot afternoon. In about half an hour the launch started and went down stream a short distance to the Customs' pier, where it stopped. Immediately passengers began to swarm on board. Every available space in the cabin and outside was filled. There was just enough room to breathe, but little space for anything else. At 3:30 we started down the river, arriving at the China Merchants' wharf at 5:30. There two large freight boats were tied to our launch, one on either side and we had another long wait. Finally we left and in a few minutes had made our way

around the end of the boom to the *S.S. Tembien*. Five and a half hours had been used in making the journey that ordinarily would have taken one. We found two missionary friends on the *S.S. Tembien*. They had been on board for a week waiting for the boat to sail. One of them had missed his boat for a holiday in Tsingtao, but laughingly said that he had had the holiday on the *S.S. Tembien* instead. The exposure of the trip from Shaobing to Ningpo and the trying experience in getting aboard the ship sent Mrs. Ufford to bed with a fever which continued for several days during our visit in Shanghai.

Going to Shanghai was difficult enough. But the return proved to be a nightmare. The steamer was the *S.S. Mohlenhof*. We were told that the boat would sail early in the morning and that we must be on board during the night before. When morning dawned the ship had not sailed. We were told that she was overloaded and would not sail until some of the cargo had been taken off. After considerable discussion between the Chinese Customs officials and the steamship company, unloading began, so that we were able to sail on the next afternoon. However, we only got as far as the mouth of the Whangpoo

at Woosung, where we dropped anchor so as to make the trip to Ningpo by daylight on the next day. At 4 P.M. on the next afternoon we reached a point about five miles outside the Chinhai boom. There we anchored. After some delay a small launch came alongside. She was not supposed to take off passengers, for we had a dead body on board. One of the passengers had died during the voyage. Although passengers were not permitted to leave the ship until the doctor had examined the dead body, about fifty officials went off on the launch as she went back to Chinhai to find a doctor. As Chinhai had recently been bombed the doctor could not be found at once. It was not until eight in the evening that the launch came back with the doctor. He reported that the dead person had suffered from a heart stroke.

Thereupon the passengers began to disembark. But there were difficulties in the way as the S.S. *Mohlenhof* had on board 2,100 passengers and the little launch could make only three trips per day, carrying 300 per trip. When we asked for dinner that night, we were told that only those who ordered in advance could be served.

RIGHT: T. C. Kwob, Assistant Secretary of the Shaohing Baptist Convention, and his family. BELOW: End of the canal on one of Dr. Ufford's field tours



**R I G H T:** Two faithful Christians in an interior village on Dr. Ufford's field. **B E -** **L O W :** Rapid canal transit in East China. Believe it or not, this is an express boat!



Finally an arrangement was made for a plate of soup and some eggs cooked with rice. The next morning the cook declared the eggs were gone. Before all the passengers left the boat water was selling for 30 cents a bottle and the supply of rice had run low. As Mrs. Ufford and I had not had a cabin for four nights, we were both eager to get off. So we decided to try for the 9 A.M. launch on the next morning. We entered the line that moved toward the tender. At first our progress was slow and dignified, but as we got nearer the launch the shoving and pushing became almost unbearable. At one time Mrs. Ufford was badly frightened when she stepped on something soft. She thought for the moment that it was a body that had been trampled down in the rush. In their eagerness to get off the boat passengers dropped their parcels on the floor. Anything thus dropped could not be recovered as the crowd moved steadily forward from the pressure of those behind. Finally we emerged at the entrance just as the captain of the tender was blowing his whistle. But we got on board. Our few pieces of hand baggage were lowered over the rail, and away we chugged toward

Chinhai. At Chinhai we had to change to another boat. After examination of our papers and luggage we were ready to start.

And then it appeared that we should have to wait another three hours, as our boat had a capacity of 350, while the boat coming from the *S.S. Mohlenhof* had brought only 300. Therefore we would have to wait for another 50 passengers to come on board before starting up the river for Ningpo. At this point one of the passengers, a Chinese official, offered to pay \$120 if the boat would go at once. The captain readily agreed, but when we were half way to Ningpo the boat was stopped as the official had not made his payment. *This man had expected to collect from the other passengers!* But the other passengers, having paid once from Shanghai to Ningpo and again from outside the Chinhai boom, saw no reason for paying a third time. After a lengthy discussion on the bridge, a little group of men decided to make up the amount and we sailed merrily into Ningpo.

We had to wait three days in Ningpo to arrange for passing through Customs the 76 parcels of drugs and groceries which had been shipped in my care for hospitals and missionaries throughout our field. The journey from Ningpo to Shaohing has been stripped of all its comforts. In order to avoid the possibility of being caught in an air raid while loading, the Yuyao launch, which takes us on the first stage of the journey, now leaves at 2 A.M. As the people get to the office long before that hour, we went to the next door Y.M.C.A. building to wait. The Secretary was most courteous and allowed us to rest on the upstairs porch, where we had a good view of the river. At one o'clock we came down and went to the office. Fortunately a young Chinese friend was with me. Otherwise it would have been impossible to get tickets and get our baggage on the launch. We left at just 2 A.M. on a very tippy little boat. About 4 A.M. the captain began to cut slow circles around the river and finally pulled up to a wharf. The reason was soon apparent. There was a bridge of boats just ahead which had to be opened before we could proceed. At 6:30 A.M. we reached Yuyao and immediately transferred

to foot boats for the second stage of the journey. In this stretch three locks separating one level of the canal system from another had to be passed. We made this section without incident, crossed the Tsaongo River at 2:30 P.M., found a boat to take us to Shaohing and were on our way by 3:30 P.M. The weather was hot and sultry. Fortunately we found a choice watermelon which was the principal dish for our supper. At 10:30 P.M. we were home, having spent two weeks in travel and two weeks in Shanghai.

Our mission schools in Shaohing were just opening for the fall term when we arrived. The next few days were very busy ones. Many callers and numerous conferences filled the time. The Middle School opened with 550 pupils. It is a challenge to the best that is in us.

The staff of the Christian Hospital has been overworked throughout the summer and fall. One doctor broke down, and has been in bed ever since. Another left on short notice, so those remaining have had to work extra hours to care for the dysentery, typhoid and malaria cases that have crowded into the hospital. Worst of all has been the epidemic of malignant malaria that has swept the district. Without the skill of the hospital staff the death roll would have been much higher. Our work for children, which had to be drastically curtailed after the severe Japanese bombing, is being resumed. Instead of meeting in the day time the children meet in the late afternoon, and the classes run on into the evening. In this way the danger from air raids is reduced to a minimum.

During the summer months there have been baptisms in many of the churches. In the canal district there have been 47 baptisms in five churches. A new chapel has been opened in a large market town 10 miles northeast of the city. The city church is taking the responsibility for this project.

The new war in Europe has made us all extremely anxious. Special prayers are offered in all our churches. The poignancy of the suffering caused by Japan's war in China makes us more sensitive to the situation in Europe.

Nevertheless, we carry on in the confidence of your unfailing support.



# The Russian Menace to European Baptists

By J. H. RUSHBROOKE

**NOTE.—To indicate what is involved in the new political situation in the Baltic States and in Poland and what is likely to happen with respect to Baptist liberty in those areas, MISSIONS reprints the following extracts from a report in the Continental Section of a recent issue of The Baptist Times of London. —ED.**

THE opening of political negotiations with the Baltic States, accompanied by the massing of Russian troops on their frontiers excited the gravest alarm. It was self-evident that no successful or even prolonged resistance could be offered to their mighty eastern neighbor. What could populations totaling together about 5,000,000 do against 170,000,000, with even the 5,000,000 themselves split into three States?

There was on the part of many liberty-loving Ests, Letts and Liths, a passionate determination to die rather than accept a renewal of the slavery their fathers endured. Then the particular proposals of M. Stalin brought some reassurance, or at least postponed the final calamity. True, they involved Russian garrisons, airports and naval stations, and the occupation of strategic points, but they left the native civil authorities in being, and (in words at any rate) acknowledged the continued existence of the Baltic States.

For the time therefore, Baptists and other Christians are left undisturbed. We hope this is the case even in the islands and other military areas actually occupied by Russians. But the resistless potentialities of Russian pressure upon all three countries, and upon every department of their life, are obvious. Their governments cannot check communist penetration, much less can they suppress communist propaganda. Whether by gradual penetration or by the direct exercise of force, these countries are exposed to Russian domination at any time, and in any form in which the rulers of Communist Russia choose to assert it. We can understand therefore the

intense anxiety with which the peoples of these small countries adjacent to Russia, and well informed of what has happened in Russia, regard the possibilities of maintaining through future years any shred of civil or religious liberty.

We ought not to forget them in our prayers. These are days when the Baptists of all lands on the Continent are impoverished, and it behooves us both to offer prayer for them and to express our sympathy in the practical form of direct assistance. Above all, let us continuously intercede that, in the good providence of God, the worst possibilities of the present situation may not develop into actualities.

Whatever the ultimate purposes of M. Stalin, his policy has been amazingly shrewd. He has seized and formally annexed the eastern section of Poland, but has adroitly accepted the "Curzon line" suggested by the Supreme Council of the Allies in December, 1919, as the ethnical boundary of Poland on that side. Eastward of the northern half of that line are found Russian populations and eastward of its southern half Ukrainian (which are also Russian). England would have difficulty in using force to restore to Poland territories which, according to a definition associated with the name of a British Foreign Secretary, do not belong to her! With equal shrewdness M. Stalin has restored Vilna to Lithuania. Again the Curzon proposal supports him. So, Stalin puts Vilna where it belongs. Clearly the transfer matters nothing to him, since he has the whole of Lithuania under his effective control.

Thus in Poland in the area occupied by the German army, Baptists are likely to be treated as in Germany itself, and any differentiation would be on racial or political grounds. But east of the "Curzon line" the case is quite other. The territory containing the largest and most energetic Slav Baptist churches is now incorporated in communist Russia, whose anti-religious attitude is too well known. There is every reason to expect that the steady process of suffocation, which has extinguished the organized work of all but a tiny handful of Baptist churches in Russia, will be applied—if more violent methods have not already been applied—to its newly-acquired provinces.



# The Morgue Was Full

*A brief, vivid description of what happens when Japanese airplanes drop their bombs on defenseless Chinese cities*

By KENNETH G. HOBART

LATE in November, Kityang was bombed by Japanese bombing planes. On the first day they dropped 16 or 18 bombs, almost all of them in the center of the city. On the succeeding day they dropped a dozen more. The casualties were heavy because people had become so used to the air-raid warnings that they were paying little attention to them. The planes on the first day flew directly over the busy center of the city and, without circling at all, dropped their bombs. According to letters from Dr. Mildred W. Everham and Dr. Clara D. Leach, written soon after the events, the casualties were nearly 80 killed and about 110 wounded. On the second day the death list totalled 12 and 30 were wounded. Some 40 buildings, mostly residences, were badly wrecked.

The mission hospital, of course, has been full to overflowing with 80 patients being cared for at the end of the week. The doctors had had to send home as many of the ordinary patients as could safely leave, in order to make room for the wounded. Fortunately for our own work, the planes seem to have avoided the northeast section of the city around the north gate and the territory outside of it where our buildings are located. Dr. Everham reports, "The busy corner in the center of the city is a wreck."

Miss Dorothy Campbell in a letter gives very vivid details of the scenes that took place at the hospital when the wounded began to be brought in. She writes:

Soon after breakfast four planes with a queer whistling noise flew ominously low and directly to the center of the city. Without circling even once, they dropped bombs one after another which sounded like giant firecrackers going off in close succession. It was so sudden we could hardly believe our ears. In no time seven or eight rickshaws appeared at the hospital filled with people only slightly injured. But almost before they could be bandaged, the severely wounded began to be carried in—on stretchers, boards, anything. Benches were moved out of the

chapel and straw laid down on the tile floor. In just a few moments the whole place was filled with bleeding, moaning individuals, upstairs, downstairs, and lying all over the verandah. It was terrible. I never saw anything like it. Several were dying, others had died. The moaning of the relatives mingled with the groans of the suffering.

I was busy in the operating room all day where we did numerous operations, amputations, and all kinds of things. Such a day! Outside the operating room window was the morgue which was full. We could hear them pounding the nails on coffins. One man was being laid out on the ground just outside the morgue. They were putting on his new gown, etc., while his relatives wailed.

The air-raid signal rang again several times, but they didn't bomb again. Poor people—all civilians, of course old people—children, etc. One child had an arm off at the shoulder. Another was carried in with perforated intestines. One child lay dying beside a seven-year-old sister. Never will I forget it.

The hospital was already about full. Unfortunately some of the patients did not want to go home as they did during previous scares. So that even with all the extra beds, we did not have enough to go around. So we had to set up boards on saw horses on the verandah. There were over 50 seriously wounded, not counting those who died.

Dr. Leach scribbled a P.S. on Miss Campbell's note, as follows: "Read Matthew 2:18. *In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted because they are not.* Not all go that way. A lot left this morning to be cared for. C."

The planes which bombed Kityang went on to Mi Ou, 25 miles southwest of Kityang, and bombed there, apparently scoring a direct hit upon our chapel. I have just had a Chinese letter from the preacher there reporting that the chapel was completely wrecked. The estimated damage was \$2,500. One of the Bible women, a graduate of the Woman's school, was injured, fortunately not very seriously.

# The Good Samaritan Needed No Lawyer

*The new refugee problem in the United States, resulting from the oppression and persecution in Europe, and what American Baptists have done and need to do in relieving distress and in helping the refugees get re-established in this land of political freedom and religious liberty*



*German refugee children en route to America celebrating Christmas in Paris*

**By JEANNE BRADBURY**

IN FEW places in the United States are we Americans faced so keenly as in New York City with what is commonly termed "the refugee problem." Many of us do not seem to be aware that there are among us thousands of people who have had to leave their native lands and seek refuge in the United States. Anyone who has read *Savage Symphony* by Eva Lisp or *Reaching for the Stars* by Nora Waln will easily understand why it was not congenial for these

people to remain in Europe. Among them are people who are racially and religiously Jewish and who, having been deprived of their livelihood and most of their possessions fled from Germany and Austria. For several years they have been roaming the earth. Many have eventually come to this country. They are looked after by the Jewish relief agencies organized for that purpose. To the credit of the Jews let it be said that until a Christian Committee was organized *the Jews took care of Christians as well*. Many other refugees are now under the

care of the American Committee for Christian German Refugees representing the Christian Protestant churches in this country. This committee appeals for Baptist cooperation. These



*Medical service to a German refugee child at a refugee clearing station in Paris*

refugees may have close or distant Jewish connections racially, yet they may be Gentiles or Christians. It is concerning those that this article is written because it is with them that Baptists are especially concerned, although we should really be interested in all.

As Americans and as Baptists it is our Christian duty to help those who have left oppression in order to seek freedom. Do we not as Americans pride ourselves of the heritage left to us by the Pilgrims, and as Baptists glory in the heritage left us by Roger Williams, and do we not say that it is mainly because of Baptist influence that the "right to worship God according to our conscience" is a treasured American principle? If all "men are created equal," does it not behoove us to share with our fellow men this freedom of the soul and personality which has been taken from them in other lands?

That is why the Christian Friendliness Department has been given, as an added privilege of service, the care of refugees settled throughout

the territory of the Northern Baptist Convention. In New York City our Christian Friendliness Committee under the leadership of Ruth G. Maguire, its Secretary, has been very active. When we read the poem, *The Refugee*, by Mary Hoxie Jones—

And art thou too a refugee,  
Mary, the Mother of Christ, exiled?  
I am an alien, so is He,  
Jesus, my little child.  
Art thou an alien, to whom  
Came God Himself? The very one.  
No country's quota will make room  
For me and Christ my son.  
Art thou, the maid of Galilee,  
Like all the rest tormented too?  
I am outcast, a refugee,  
And Christ is born a Jew.

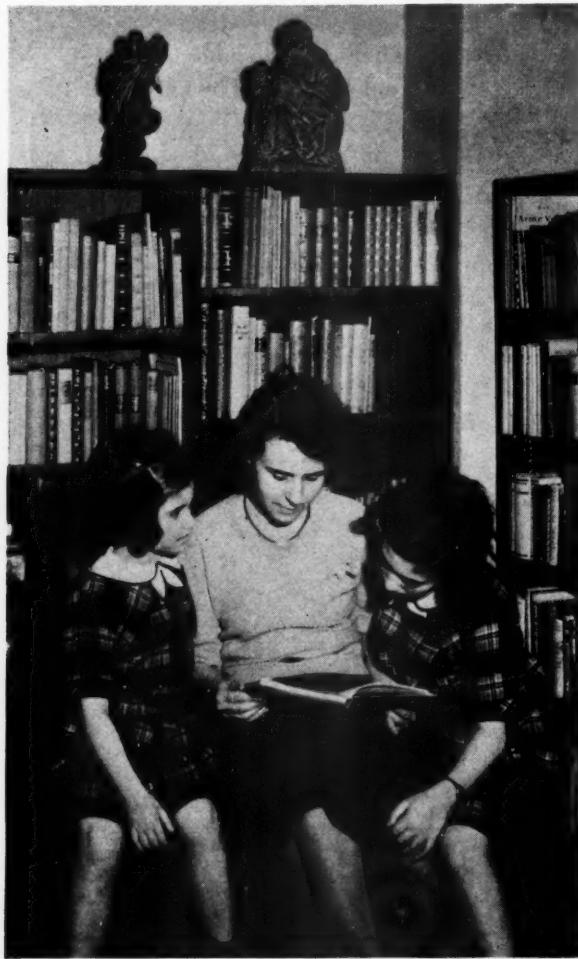


*A refugee madonna, grateful that she and her child are safe in a land where oppression and persecution need no longer be feared*

we could not help feel how deeply it wrung our hearts to see the wife of a splendid German physician, as yet unlocated, who with his wife was much in the same position as Mary. They were

aliens in a strange land. Through no fault of their own, they had no place to go and little raiment for their coming baby. One of our suburban women's missionary societies came to the rescue and provided the necessary layette so that the little one might have "swaddling clothes" and the mother's heart be comforted.

A famous European dramatist and his charming, cultured wife were feeling the cold piercing



*A German Jewish mother, who is a physician, and her two children, starting life over again in America. The father is a lawyer*

winds which can blow through the deep cañons that in New York are called streets. The lady was broken down through endless worry over their depressing state. Their morale was so low that they had ceased to care over what might happen. Through the kindhearted generosity of a Baptist family to whom they had been directed by a committee member they received comfortable and warm clothing. And, as the man expressed it, they "were helped to regain

some of their respectability." To assist some one to recapture confidence is sometimes even more valuable than the material benefits bestowed.

It was a joy to meet a very fine couple who had left all behind and come to America from Europe by way of India. This circuitous route was made necessary by adverse circumstances. The man was well established in medical practice. His wife, being of Rhenish ancestry, was "pure Aryan" according to the "Nuremberg laws," yet they found it impossible to remain in an industrial and well provided surrounding and be continually humiliated and, in some ways persecuted, because the husband had Jewish antecedents. After attempting to practice in India for four years, they came here. Now it so happens that in America one does not hang out a sign and say "come to me and I shall look after



*A German refugee woman learning a new trade in the land that has furnished her a haven*

your ills." There is a long process of examinations, the obtaining of licenses, and numerous other delays. In this period of waiting to resettle, some friends have collected furniture, linens and some of the bare necessities of life.

Others have contributed funds to supplement the meager resources of these good people, and to help them to get started on "the American way."

It means a good deal to be entertained as members of a family circle at such times as



ABOVE  
*Providing food, one meal each day, for refugee children*

RIGHT  
*God does not make refugees. Only man does that. God makes little children*

finished for us now. You must go. You must have your chance." So they went to Czechoslovakia. There, a baby girl was born in the home of the wife's parents. Immediately after followed the terrible events of September, 1938. This time the wife's parents said, "You must run away. The Jews will soon be persecuted here. You have a chance to go to America. Leave the baby with us." So they came. On the way here aboard a Belgian freighter, they met a missionary who introduced them later to a member of our committee. Thus they found a friend. Through her interest, the young mother has been able to use her exquisite craftsmanship in making hand-sewn gloves, thereby earning a little money for the day when the baby can be brought over.

Last year a lawyer and his wife came to New York City from Spain. Soon the legal time of their visit here will expire. If he returns to Spain



BELOW  
*Happy and grateful that she was able to escape from the land of bondage, with her child she now wonders what is next*



**Thanksgiving and Christmas.** Some of our refugee friends were invited to share in our festivities. They contributed so much of their own charm, culture, and knowledge that we were really in their debt for coming to us. During the past Christmas season, several German children were made glad through the gifts and toys from the Woman's Auxiliary Committee of the Baptist City Mission Society because one of our members was interested enough to bring the need to their attention. When the need is expressed, our women are generous in their cooperation.

A young couple had to leave Vienna in a hurry after the husband's parents said, "All is

he will be shot—on several different charges: one because he was in diplomatic service in South America under the Spanish Republic; another because he is a Mason; and still another because

he and his wife are Protestants. During his stay here he has worked hard on improving his English. He and his wife have found real Christian friends. They would love to stay here, but in this case our committee is helping them to see that the very best solution of their problem is to go to South America, where there are openings for people with their training and background.

Our city mission churches have been opened to English classes promoted by the Refugee Committee. It is hoped that other churches situated in the areas where refugees have settled will seize soon this new opportunity for valuable service and grant the use of rooms for this purpose. The W.P.A. classes are already crowded and our refugee friends need the teaching of English vocabulary appropriate for their professions. Many do not have language difficulties, but we should assist those who do. Several organizations found volunteers willing to give two hours twice a week for the instruction of many who have recently come, and are handicapped because they do not have a command of English. These splendid volunteers have been trained for their new task, but have not been able to start because there were not available places to hold these classes. Thus some choice Baptist volunteers are teaching in the *homes* of refugees or the refugees are coming to the homes of the volunteers for lessons.

Some fine musicians were among recent arrivals from Europe. Some of these can be placed in organ positions, if organs can be found where they may practice. We have been working with the churches, asking them to share their organs with these eager musicians. One church gave a delightful musical. Many refugees were invited. Many members of the church that day learned some real needs of their refugee friends. This

first contact was followed with visits in the homes of the new arrivals and then invitations were given to the refugees to share the hospitality of some of our fine Christian homes.

Those who have already found sanctuary in America are not the only ones requiring our care. Many are waiting in transit in some neutral countries where war has now multiplied their difficulties. We can help by furnishing affidavits and when they come here, assuming responsibility for them until resettlement. We have in mind a splendid Christian woman who, at one time, had an excellent educational position in Germany. She went on a trip and when the time came for her to return to her home in Germany, she found that it was impossible. Her "job" was no longer available because she had Jewish parentage. Now, she is in a neutral country waiting until the technicalities attending her coming here may be cleared. In the meantime, one of our Baptist families is befriending her and when she comes, she will find a home and the Christian love, to which she is entitled, bestowed upon her.

In this connection, many Americans are afraid to become responsible parties in the signing of affidavits. They must see their lawyers who, in most cases, advise them to repress their generosity. "What would have happened, if the Good Samaritan had first consulted his lawyer?" is the question asked recently by Dr. Henry S. Leiper.

What would have happened to us if Christ had first considered his own safety and conformed to the prejudices and taboos of his day? This unique opportunity of being friends is offered to us. Let us do it in the name of the One who came that we might have abundant life and let us share this blessing with all of these who are also "his brethren."



# FACTS AND FOLKS

*Two veteran missionaries*, both retired from active service, who served many years in Belgian Congo were happily surprised shortly after New Year's Day by official communications from the Belgian Ambassador to the United States. He reported that the King of Belgium had conferred high honors upon them "in recognition of long and meritorious service in the field of missionary work in Belgian Congo." Mrs. Peter Frederickson who served for 35 years, from 1887 to 1922, when she retired, was awarded the decoration of *Chevalier de l'Ordre de la Couronne*. Mrs. Joseph Clark who served from 1884 to 1931, a period of 47 years, was awarded the decoration of *Chevalier de l'Ordre de Leopold II*. Both missionaries are widows, Mr. Frederickson having died in 1929 and Mr. Clark in 1930.

\* \* \*

*How the time* required for travel between Rangoon and New York is rapidly being reduced is evidenced in a letter from Mrs. L. B. Allen of Judson College, who said farewell to a friend at the Rangoon airport. The friend flew to London and sailed for New York on one of the last sailings of the *S. S. Queen Mary*, now at her pier in New York City until probably the end of the war. The entire trip from Rangoon to New York took only 10 days whereas several months were required when missionaries had only sailing vessels at their disposal. "Soon Rangoon," she adds, "will have a radio station powerful enough to be heard easily in America. So this picturesque pagoda town, on the coast of this teak and rice country is stepping up into the ranks of the world's great cities."

\* \* \*

*For some years* the San Diego Baptist City Mission Society in

*News brevities reported from all over the world*

## Missionary Oddities

*Number 19*

### A LUTHERAN DISTURBANCE

**S**UNDAY was a notable day at the Goalpara Association in Assam. Missionary V. H. Sword was preaching the sermon. More than 1,100 people had gathered in the big mat and thatch tabernacle. All were listening attentively.

In the middle of his sermon a strange noise was heard. Nearer and nearer it seemed to come. The congregation became restless. Children left their parents and went out to see what it was.

Realizing the hopelessness of competing with the disturbance, the missionary closed his sermon, called for a few moments' quiet while he prayed, and then dismissed the congregation. The big crowd made a dash for the out-of-doors.

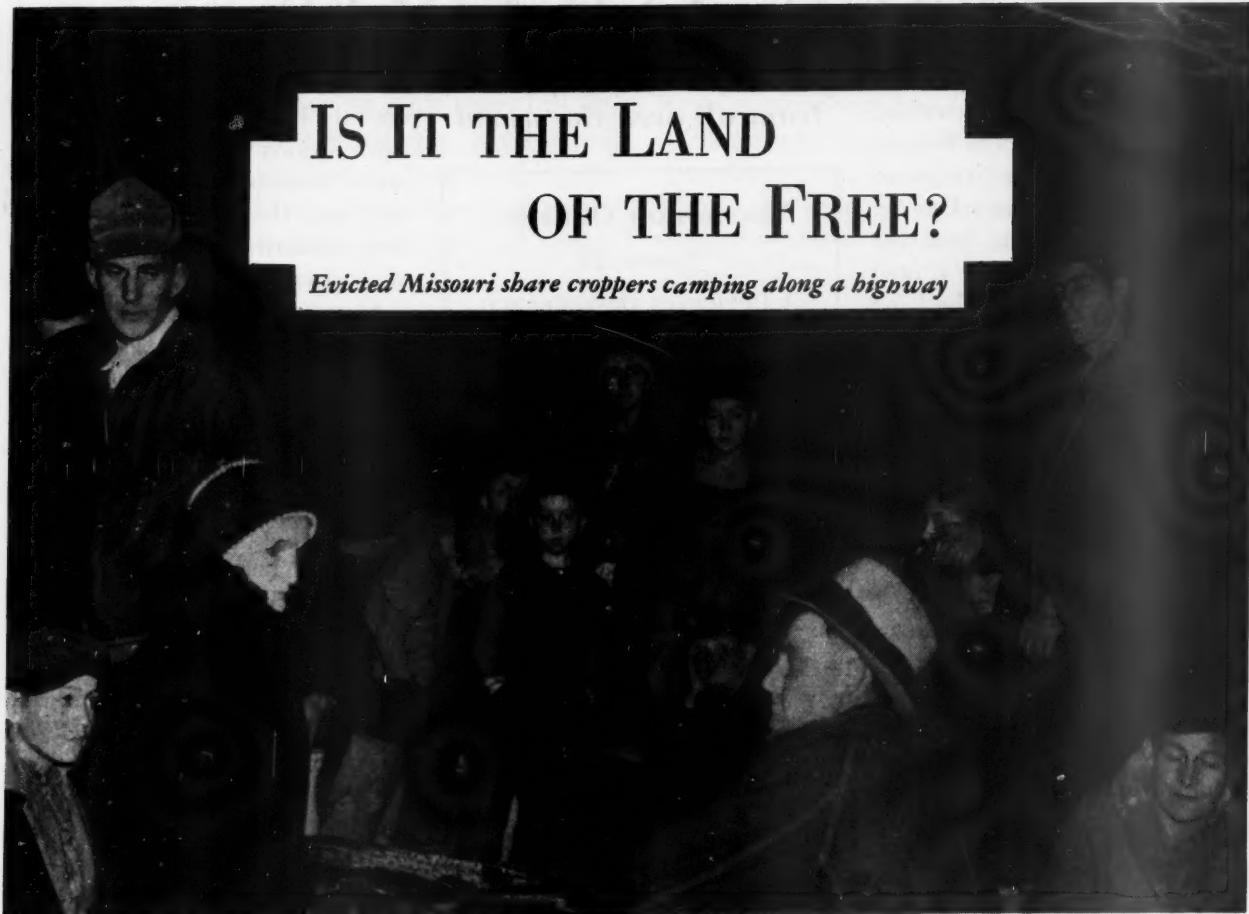
Soon the noise came into view. A strange vehicle was laboring up the hill. It was an ancient Ford. In it sat the Lutheran missionary and his Assamese colleague. It was the first car that had ever climbed that hill. For many people present it was the first automobile they had ever seen. The only vehicles they knew were buffalo-carts and ox-carts.

The Lutheran missionary had come many miles from his own station to accept the invitation of the Baptist Association to participate. He had arrived late, just in time to break up the Sunday morning session.

California has maintained a successful Christian Center in a down town section of San Diego. Civic improvements in this part of the city and the removal of several large canneries have made a change of location necessary. So the plan is to purchase a desirable site in another section where the Center's ministry is more needed, and there erect a new one-story building. The old building is then to be removed, transferred to the new site and there joined to the new building as a rear wing. Toward the entire project \$5,000 was recently appropriated by the Home Mission Board.

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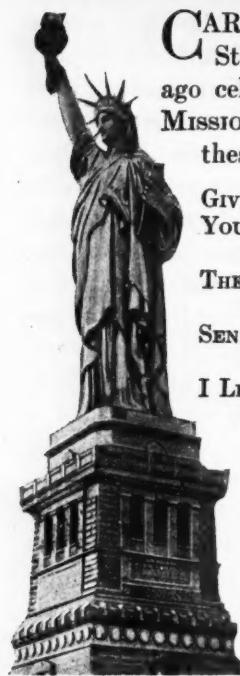
*Having suddenly received* the news that a vacancy existed at Barranquitas Academy in Puerto Rico, Miss Virginia Meadowcroft of Philadelphia, new missionary appointee of the Home Mission Society, was ready for sailing eight days later. Equally quick in preparation was the farewell service at the North Frankford Baptist Church which her pastor, Rev. Roland M. Traver, arranged for the last Sunday in December. Behind the pulpit was a large world map of Baptist mission fields which Dr. George R. Merriam, Director of Missionary Promotion, used in pointing out the field where Miss Meadowcroft is now at work. President Gordon Palmer of Eastern Theological Seminary and a member of the Home Mission Board, gave the address and included a fine tribute to Miss Meadowcroft's work as a student in the Seminary and also in Temple University. She has a fine family background for missionary service. Her aunt is a Presbyterian missionary in Korea. Her uncle is President of Columbia Bible College in South Carolina, while her cousin is a missionary in Africa.



F. L. P. Photo

CARVED in stone at the base of the Statue of Liberty, which three years ago celebrated its 50th birthday (See MISSIONS, October, 1936, page 475), are these significant words:

GIVE ME YOUR TIRED, YOUR POOR,  
YOUR HUDDLED MASSES YEARNING TO  
BREATHE FREE,  
THE WRETCHED REFUSE OF YOUR  
TEEMING SHORE.  
SEND THESE, THE HOMELESS, TEMPEST-  
TOSSSED TO ME.  
I LIFT MY LAMP BESIDE THE GOLDEN  
DOOR.



Originally written by a Jewish refugee from Europe who had found refuge here 50 years ago, this inscription is today but the haunting echo of an abandoned ideal. The immigration laws of 1921 and 1924 are rigidly enforced. America is no longer the asylum of persecuted humanity.

What is now to be the fate of the world's refugees? There will be 20,000,000 refugees at the end of the

*At its annual meeting in Indianapolis, January 12th-14th, the Home Missions Council considers new phases of the home mission task emerging out of present conditions in American life that seem out of harmony with the Star Spangled Banner's boastful claim*

By WILLIAM B. LIPPHARD

war in Europe, declared Dr. Conrad Hoffmann, Jr., at the annual meeting of the Home Missions Council in Indianapolis. Vividly, grimly he pictured the plight of these wretched people—Czechs, Poles, Spaniards, German Jews, German Christians, and others whom he had seen in the course of his many wanderings in Europe. Insuperable obstacles block their leaving Europe, such as official permission, passport expense, visa regulations, affidavits from Americans, and payment of passage in American currency which in Europe under war conditions cannot be procured. "It is a sad commentary upon American good will and democracy," continued Dr. Hoffmann,

"that little Palestine has accepted more refugees than all of the United States, that 10% of the entire population of France today consists of refugees, and that America has been loud in its protest against Hitler's anti-Semitism and has done so little for its victims." With deep feeling he described a German railroad train on which he was a passenger. It was transporting hundreds of Jewish children to England, leaving behind, on the station platform, their sobbing mothers whom they would never see again. Already England has taken care of thousands of such refugee children whereas the United States Congress refused to pass the Wagner bill permitting a modest number to come here. If the Statue of Liberty could speak, would it express doubt as to whether this is still *The Star Spangled Banner's* "land of the free"?

Moreover, Dr. Hoffmann warned the 250 delegates, representing 27 different denominations, gathered in this annual conference, against the growing anti-Semitism in America. It will be accentuated year after year because practically all of the quota immigrants from Europe during the next decade will be Jews. "The Christian church in America has here a new home mission challenge," he concluded. "We must combat anti-Semitism before it becomes really acute. There is no Jewish problem. What we call a Jewish problem is a Christian problem. There can be no Christian justification for an un-Christian act. The tender ministry of Christian fellowship is needed above all wherever the refugees are found in America to bring these terror-stricken people back to psychological normality."

An unexpected and dramatic climax to Dr. Hoffmann's address was furnished when a woman delegate rose near the rear of the conference room and said that six weeks ago she had undergone a serious surgical operation in Cincinnati. The assisting surgeon was a Jewish refugee, formerly a surgeon in Germany. Thus she had been able to attend this home missions conference because a Jew had found refuge and a new chance for service in America.

Whether by program design or by coincidence, a suitable background for Dr. Hoffmann's address had been furnished by the report of the Committee on Christian Approach to the Jews. A survey revealed that  $\frac{1}{5}$  of all Jews in the world are now in the United States. The leadership of world Jewry is rapidly passing into their hands. What does this mean for the Christian church? Its failure to evangelize the Jew, when it has evangelized all other people on earth, is one of the tragic failures of Christian history.

This is another new phase of the home mission task in this "land of the free," which the home mission leaders of yesterday never envisaged when they

planned churches in isolated communities, supported itinerant evangelists and missionaries, and established Sunday schools along America's ever-expanding western frontier. The report quoted the damaging statement of Rabbi Stephen S. Wise who said, "The ignorance of the Jew as to who Jesus was and what Christ means, condemns not the Jew but the Christian!"

Furthermore, the report showed how thousands of Christian churches of all denominations are located in city areas that are also inhabited by Jews. It came as a shock to the Baptist delegates at Indianapolis to be told that 2,369 churches in the Northern Baptist Convention had Jews living in their parishes. What approaches are these churches making to the Jews? What are they doing in evangelization, in the basic relationships of good will and understanding, and in checking the spread of anti-Semitism? "Opportunities for service in this complex field," said the report, "are so wide and diversified as to present a constant challenge to the best thought and wisest leadership of the American home mission agencies."

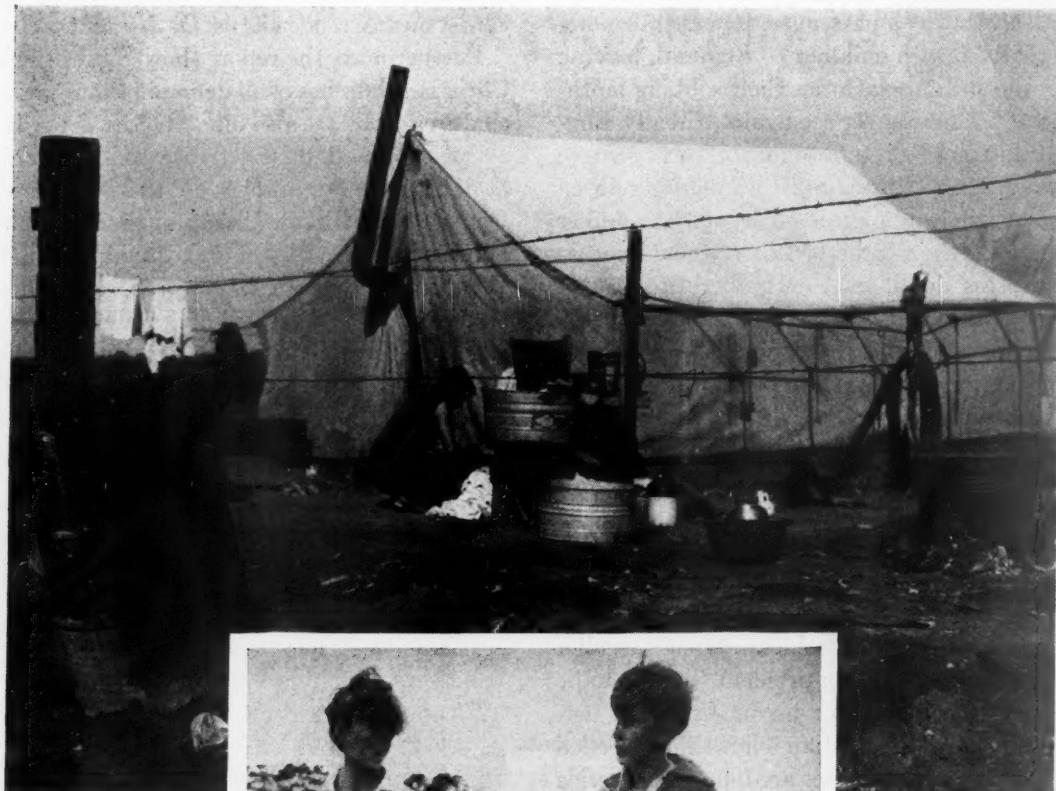


*A Jew and his wife, their belongings in the cart, forced to leave home in Central Europe. But where shall they go to find a new home?*

Also of concern to the Home Missions Council at this meeting should be the desperate plight of the share cropper, according to Rev. Howard Kester, a modest, unassuming young man whose life has often been in danger as he sought to ameliorate conditions among these people. Once he was warned just in time. Half a dozen men with machine guns, representing the landowning classes, were waiting for him along a dark road in ambush. There are about 1,750,000 heads of families known as share croppers. Since they have more children than any other group of

people in America, the total share cropper population is about 10,000,000, of whom  $\frac{2}{3}$  are white and  $\frac{1}{3}$  Negro. Living in terrible shacks, constantly in debt, raggedly clothed, undernourished on a diet of corn bread, salt pork and molasses, countless thousands

of them suffer from pellagra. Their children often go to school hungry. Conditions in some places are akin to slavery. "These people need a new Moses," said Mr. Kester, "to lead them into a new promised land. They are deprived of all opportunity to participate



Authenticated News Photo

*ABOVE: The wife of a migrant labor family does the family washing while the others are at work in the bean fields*

*RIGHT: Two sons of a migrant labor family gathering in the cranberry crop*



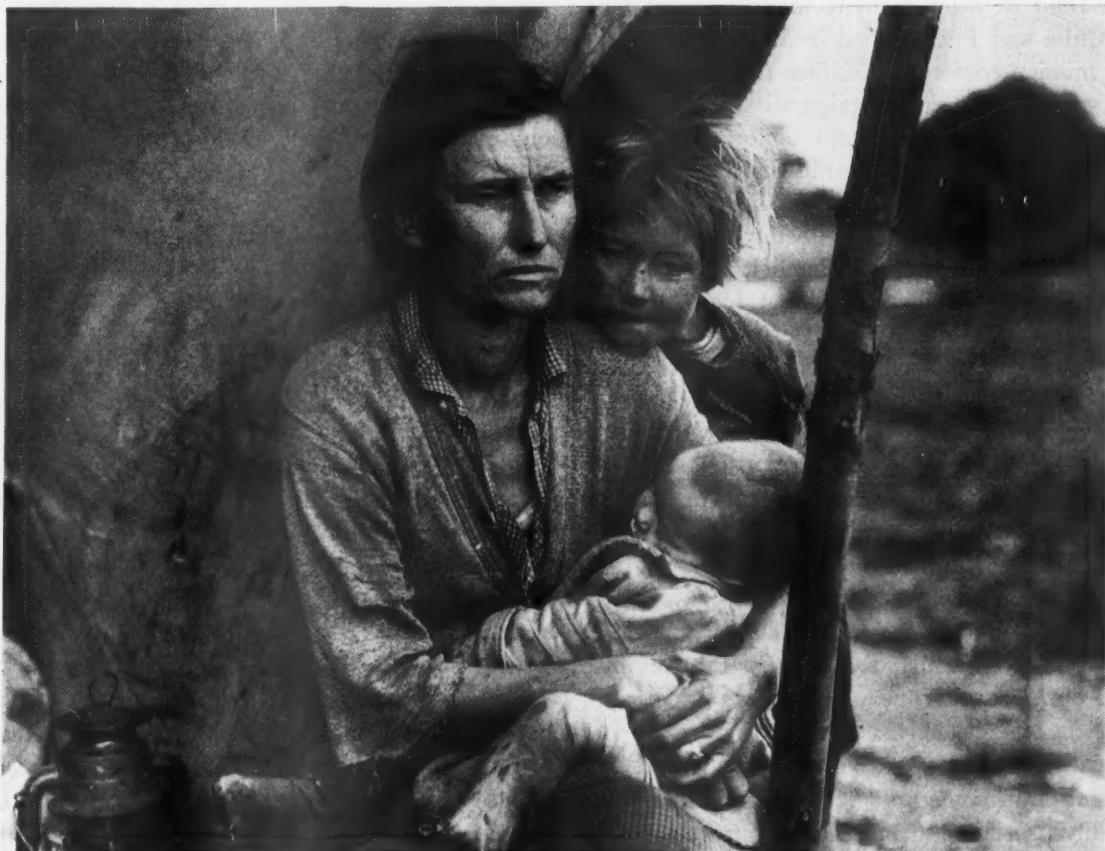
*BELOW: Migrant labor life is also pioneer life which has not disappeared from the western frontier. This family lives in this crude and primitive shack in Western Oregon*



in the progress of democracy. It is the task of home missions not only to bring the gospel to these people who need spiritual salvation, good will, neighborliness and cooperation, but also to meet their social and physical needs through health and recreation centers. The task calls for the application of the social teachings of Jesus and it demands a new sense of social justice and righteousness in America." Listening to this gripping story of a submerged element in American life, it was hard to realize that this is "the land of the free."

Only slightly above the scale of living of the share cropper is that uncounted multitude known as

never saw their parents for they were housed in the American Legion Hall. The State provides schooling, but only the home mission agencies working cooperatively, for no one denomination can do it alone, can provide the spiritual ministry of church services and Sunday schools, wholesome recreation for the young people, and the health and social service for the families of this migrant American population. "The poverty of these people," declared Mrs. Shotwell, "is a challenge that home missions cannot ignore. Responsibility for a satisfactory solution belongs to the churches as well as to the government." A ministry for the whole family is needed. It must follow these



*Study this woman's face and ask yourself whether she thinks of the United States as "the land of the free." Her husband is one of America's army of migrant laborers*

"migrant laborers" who move from place to place in response to the need of seasonal labor. Cranberry pickers, oyster shuckers, cotton pickers, tobacco croppers, bean pickers—whatever may be the crop, wherever may be the place, whenever may be the time of year, hundreds of thousands of such people are so engaged. In describing their social and economic needs, Mrs. F. E. Shotwell contrasted conditions in a Florida town that had a normal population of 2,000. When bean-picking time arrived the population jumped to 7,000. The picking required day and night working. For three weeks the little children

people, north, south, east and west, as they move with the passing seasons in search of labor.

Thus the refugee, the migrant laborer, and the share cropper today constitute a modern trinity of tragedy in this land of the free. They constitute a hopeless, desperate, miserable, destitute population who expect Christianity to do something for them. And woe to Christianity if it fails them.

The long arm of the war in Europe is touching the home mission enterprise. This was revealed in the report of the Committee on the West Indies which told of the plans of the U. S. Government to develop

a new naval air base in Puerto Rico as an outpost of America's defense of the Monroe Doctrine against European encroachment. By July 1st of this year 16,000 American soldiers will be stationed here. This male addition to Puerto Rico's population, with the accompanying heavy expenditure of government money, must profoundly affect the social, economic and moral life of the island. Through its army and navy departments the Y.M.C.A. will do its share in meeting the religious challenge. The home mission agencies, again cooperatively for the challenge is too big for one denomination, must enlarge their own programs. Of special interest was the announcement that Dr. John R. Mott plans to make an extended tour of Cuba and Puerto Rico in March to hold a series of mission conferences similar to those he has in other years conducted in foreign mission areas.

Comparable in challenge and opportunity, and reflecting the long arm of the war in China, is the new situation in Alaska. In recognition of Japan's growing power in Asia, a naval air base is being developed at Kodiak which is definitely a mission field of Northern Baptists. The new challenge was set forth in last month's *Missions*, in Mr. McConaghy's article, "Young Men's Morals on Kodiak Island." Other needs in Alaska which the various agencies must meet cooperatively were listed by Dr. E. D. Kohlstedt, chairman of the Committee on Alaska. He stressed scholarships for native Eskimo leaders, a united fight against the liquor evil, revision of marriage laws, and spiritual ministry to the workers in the Alaska canneries. "To every thoughtful, far-sighted Christian statesman who is actually conversant with the situation," he concluded, "the strategic importance of Alaska as one of the most important fields for an increasingly cooperative program of evangelical missionary service must be apparent."

Cooperation in home missions is easily and sometimes glibly proclaimed from the platform of a conference hall. Practical application is another matter. This became evident in the discussions about the religious needs of the new communities around the numerous U. S. Government power water developments like Arthurdale, West Va., Boulder Dam, Nev., Cumberland Homestead, Tenn., Shasta, Cal., and Grand Coulee, Wash. For a long time to come these communities will not be large enough to maintain more than *one evangelical church*. Obviously sectarian rivalry must not be permitted. What shall the church be, Baptist, Methodist, Presbyterian, Episcopal, or a "community" church? If the latter, will Baptists support it? If a denominational church, Baptist for example, will it accept members from other churches into full fellowship? Would this mean

doing interdenominational work denominationally? Would that be a violation of cooperative policy, a backward step in church unity? What have Baptists to say regarding such a problem? Such situations furnish a practical laboratory test for the sincerity of cooperation. There are already 2,500 community or federated churches in the United States. According to Dr. W. M. Wickizer of the Disciples denomination, most of them have "come into existence *in the face of active opposition from the various denominations*." Yet this may be the solution of the problem of over-churched rural America, for he also said at Indianapolis that whereas America had 167,000 churches, America would be better served if there were only 65,000 properly located churches in the rural areas.

Many other phases of the home mission task were discussed at the two-day Indianapolis meeting, including Negro missions, radio programs, home missions at the World's Fair in New York, church architecture, the city as a home mission field, new approach to the American Indian, and today's objectives and policy of home missions. The conference ended with a masterly address on "Home Missions and World Mindedness" by Bishop Francis J. McConnell, in a mass meeting in the spacious sanctuary of the First Baptist Church. In the course of the years what began as a simple effort to make America Christian, home missions, have become complex, intensified, and magnified. Yet the same underlying fundamental purpose remains. Evangelism is still "the inescapable responsibility of the Christian church," said Dr. Homer McMillan, Council Chairman. "The chief mission of home missions is the spiritual conquest of men. If America is to be saved from hate, strife, war, sin in all its many forms, there must be a fundamental change in human hearts." People are hungry and starving, not because of any failure of the earth's fertility, but because of human greed and selfishness. If we are to lessen suffering, if we are to save America and civilization we must learn to build on foundations that are enduring. The church is the one institution through which this may be achieved, he pointed out. And its task in shaping the life of America must be done cooperatively. No church can undertake or accomplish it alone.

Officers elected include Dr. Homer McMillan as Chairman for another year, Dr. G. Pitt Beers as Vice Chairman and Dr. Mark Dawber as Executive Secretary. Of immense significance is the decision to hold a joint convention with the Federal Council of Churches and the Foreign Missions Conference some time in December of this year or early in January, 1941. It will be the first time that these three great agencies will meet in a united conference.

## Are You Coming to Atlantic City?

*A statement about program plans and objectives for the Northern Baptist Convention at Atlantic City, N. J., May 21-26, 1940*

THE announced theme for the Northern Baptist Convention at Atlantic City, May 21st-26th, is "The Light Shineth," *John 1:5*. All speakers, the Convention preacher, and all participating in the program, are asked to exalt this text.

Around this radiant Light a challenging, and in some respects a radically different kind of program, has been developed. Bible study, under the direction of Dr. C. G. Brownville, of Boston, Mass.; a "World Missions Sunday in the Church Schools," just before the Sunday worship service; the presentation of missionary needs in dramatic form; an emphasis upon the home, and a discussion of great problems which confront the church, make a worthy program.

One of the innovations will be Fellowship Night at the first evening session. The program will be delightful. Dr. C. O. Johnson will be chairman and the Rev. J. W. Brougher, Jr., speaker. Here the Light will shine through *Christian Fellowship*.

Other evening sessions are all important with outstanding speakers. Wednesday night the Light will shine through *Christian Education*, with President A. C. Marts, of Bucknell and former President M. E. Dodd of the Southern Baptist Convention as the speakers. On Thursday night the Light will shine through *Evangelism*, with the Taylor brothers and Dr. Theodore Adams of Richmond, Va., on the program. For Friday night Dr. Daniel Poling of Philadelphia and Dr. George A. Buttrick, president of the Federal Council of Churches, will place a major emphasis upon the *Christian Home*. The Saturday night program will be built around

By STANLEY I. STUBER

the Light shining through *Christian Citizenship* with Lieut. Governor Charles Poletti of New York as the principal speaker.

On Wednesday, Thursday, and Friday afternoons from 3:30-5:00 o'clock a series of Northern Baptist Clinics will be conducted and will include panel-discussions and the presentation of findings before the whole Convention Saturday morning. The following clinics have already been established:

1. WORLD MISSIONS—Dr. Earl V. Pierce, Chairman.
2. EVANGELISM—Dr. Walter E. Woodbury, Chairman.
3. GREAT SOCIAL ISSUES—Dr. Bernard C. Clausen, Chairman.
4. HIGHER EDUCATION—Mrs. Leslie E. Swain, Chairman.
5. RACE RELATIONS—Dr. James H. Franklin, Chairman.
6. THE MINISTER AND HIS WORK—Dr. C. W. Atwater, Chairman.

The general chairman, Rev. Stanley I. Stuber, is at work on four other clinics which have been requested by a large number of our membership: *Education in the Local Church*, *The Baptist Witness*, *Baptists and Church Union*, and *The Christian Home*. Many important reports will be discussed in these clinics. Young people and women will be drawn upon for the panels. Much time will be spent in open discussion and friendly debate. These clinics should prove to be one of the most helpful features of the whole Convention. Lists of panel members, topics, and study books, will be announced in the May issue of *MISSIONS*.

The Associated Home Missionary Societies, under the leadership

of Dr. G. Pitt Beers, will be given the entire Tuesday afternoon session. Missions have the stage again on Sunday evening with the presentation of out-going missionaries, and a dramatic program being developed by the Rev. Verner I. Olson of Newark, N. J. President Gordon Palmer, of Eastern Baptist Theological Seminary, will be the speaker.

All evening addresses will be limited to 30 minutes. Rev. Harold V. Jensen, Seattle, Wash., is in charge of the worship services. President Guy Wimmer, of Shurtleff College, is arranging a series of morning prayer meetings. Saturday afternoon will be reserved for special group conferences. These must be cleared through the Program Committee. All reports of committees are to be presented in summary fashion before the Convention and discussed at length in the panel-discussion groups. There will be special music. A memorial service is being planned for Dr. Maurice A. Levy. Time will also be provided for the work of the M. & M. Board, the report on Social Service Related Agencies, the report of the Survey Committee, and the American Bible Society.

This is only a survey of the progress being made by the Program Committee. The full detailed program will appear in the May issue. Although the Committee desires to please everybody and to be fair to all societies and boards, it aims, first of all, to have a simple, clear-cut program with every single item centered in the one theme, "The Light Shineth." This will be a Convention which will be led by the Light of the World. It will try to demonstrate to a lost world, lost in its own moral and spiritual darkness, that the only hope for salvation is in Christ. The Light is still shining; nothing can put it out! This is the great conviction with which we go to Atlantic City.

# Easter

## An Easter Prayer

**E**TERNAL God, on this Easter day of triumph over sin and death, when nature speaks again of Thy life-giving power, we thank Thee for Jesus Christ, our Lord and Saviour, for the love and tenderness, the glory and power of His living presence.

*May His promise that because He lives, we shall live also, remove from us all fear and doubt. May the power of His resurrection be made manifest today in the lives of burdened, wearied, anxious, suffering, persecuted people everywhere. Thou art the Father of all mankind. It is not Thy will that one of Thy children shall perish.*

*May we arise today in victory over the dead past of selfishness and sin into newness of life to reconsecrate ourselves to the service of our living Lord. Inspire in us new faith in the resurrection of justice and righteousness, in the invincible might of truth and goodness, in the ultimate triumph of His cause throughout the earth.*

*May His radiant presence be revealed anew today to Thy people in all lands, to the missionaries of His cross, to statesmen and all others in authority, to the end that peace may come, and all Thy children dwell together in unity and brotherhood, turning their energies and their resources to the consummation of that abundant and eternal life for which He lived and died and rose again.*

*So let Thy Kingdom come on earth and the living Christ reign in every heart, this day and forever, through Jesus Christ our Lord. Amen.*

## Easter Scripture

And he said unto them, Thus it is written that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things.—*Luke 24:46-48.*

## Easter Thoughts

The resurrection of Jesus is the best attested fact in history. It is the Gibraltar of faith and the Waterloo of infidelity.—REV. WILLIAM WARD AYER.



If the Easter hope is true, one has a great philosophy that makes a drama out of life and there are forever and forever open doors ahead. But if it is not true, then a closed door is the ultimate symbol of the universe, a closed door for every individual life, a closed door for every generation's life, a closed door for all human life. I do not believe that. I think it is incredible.—REV. HARRY EMERSON FOSDICK.

We need the consciousness of the living Christ. The thing that gives Easter its abiding value is the fact that Christ came not for one day but for all time. We need a realization of His living presence that will give light every day.—*Methodist Protestant Recorder.*



This Easter we know that the hand of death is on civilization in many parts of the world. Yet we know that the secular as well as the religious lesson of Easter is that death has never won a lasting victory. —*The New York Times.*



Easter is more than a hope. It is a spiritual possession. It is the essence of truth crushed to earth rising again, of lost causes and crucified leaders triumphing over their foes and persecutors. It is a part of the total experience of humanity, for it is the significance of Christ that He is *in* and not *apart* from human life. The measure of our faith and devotion, the depth and quality of our Easter experience are not established in some outward act of faith, but in the reality with which our lives are linked with His. It is the measure of Christ's lives in our lives that is the measure of the reality of our faith in His resurrection.—*Advance.*



## Easter Hopes

Celestial songs sweep o'er my soul,  
As once again the seasons roll;  
When with the ceaseless tide of time,  
Comes Easter with its joys sublime.

Now fades away death's dreary night,  
Golgotha, death, the tomb and fright;  
For with the dawn Faith's wearied eyes,  
Angels behold with glad surprise.

Witness they bear of Him Who rose,  
And conquered sin and all our woes;  
Ascended Lord of life Divine,  
Let me be Thine as Thou art mine.

Sweet messages the lilies bring,  
Blossoms that bloom with joyous Spring;  
That glorify the vale of death,  
And open gates with earth's last breath.

Assured is immortality,  
And home with God eternally;  
No more my soul in darkness gropes,  
Light shines within from Easter Hopes.

From *Have Faith in God*, by HENRY FELTON HUSE.  
Used by permission. See book review on page 165.

# The Lament of Mother India

BY THE WIFE OF A MISSIONARY



IN AMERICA there is a decided prejudice against any display of pictures of the dead, or even of taking such pictures with a camera. Rightly or wrongly, the Christian people out here feel quite differently about it and usually desire a last picture of the loved one of the family. Usually the photograph is taken just before the funeral.

As a rule I dislike such pictures, but I send one herewith which to me is in no way offensive. On the contrary, I see in it such artistic beauty and such unmistakable evidence of Christian faith and peace in an experience of profound grief, that I wondered if it might not have a message to Baptists at home that would testify to the value of Christian missions in a very unusual but very real way.

Let it therefore be a type of Christian witness and in no way be made personal. Let it be anonymous, with neither the name of the mother nor the name of the missionary revealed.

The mother is a Christian and the wife of a Christian on this field. The five-months-old baby had a severe case of pneumonia and died in our mission hospital. Of the long illness and the anxiety and grief I need not write. My husband and I lived through the experience with the parents almost hour by hour. The

important thing is the beautiful Christian spirit in which a very great sorrow was borne. Of all the family, this little baby was loved the most. They had named him Hamsa, which means Little Swan.

In thinking of the thousands of non-Christian mothers who have to bear this same sorrow in a land that has an average infant mortality of from 200 to 500 per thousand, the Christian mother of this little child said to me, "I realize now, as never before, the value and comfort of my religion. Faith in Christ has always been very precious to me, but in this experience I have found new spiritual strength I had never known before."

On the day after the baby died I wrote this poem, having in mind the many mothers who have to pass through this particular bereavement. This also may have a message for someone in America.

If in the golden streets were heard no baby laughter,  
How empty Heaven would be!  
And so, dear Lord, to wait till I shall follow after,  
I send my Little Swan to Thee.

If in God's many mansions, no babes were ever sleeping,  
What beauty Heaven would lack!  
And so to wake and smile when I have ended weeping,  
Your Little Swan, dear Lord, comes back.

# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*

## They Stand in Hallways and on the Streets of Shanghai

*In spite of many discouragements, overcrowded conditions, temporary quarters, and other handicaps, the University of Shanghai carries on, as described in this optimistic summary of the first annual report by its new president*



*The spacious campus of the University of Shanghai, owned and operated jointly by Northern and Southern Baptists, was finally transferred back to American ownership by the Japanese Army which had occupied it for over two years. Four missionary families are again living here, but no students*

**W**E ARE grateful to God that we have come to the beginning of another year without meeting any serious situations. The work has been going on as normally as it can under the circumstances.

The opening of the fall term gave us hope for an even brighter future. During the summer we had over 1,200 applicants for admission, from which group we admitted around 900 students. The enrollment now runs up to 777 in the College as against 625 last year. The other units have also prospered. The Middle School has an enrollment of 485; the Down-

By T. K. VAN

town School of Commerce has a normal enrollment of about 400; while the Social Service Center Schools have a total enrollment of 2,169.

The University now has its center in the China Baptist Publication Society Building, and carries on part of its work in other rented quarters in the Christian Literature Society Building and the Royal Asiatic Society Building. We are scattered, but there seems to be no other way. While there is no assurance that we can make

improvements in various phases of our work, we must maintain the academic standard at all costs. Seven new full-time teachers were added to the faculty of the College together with four part-time special lecturers. All the science courses given in the College are provided with laboratories, made possible through cooperative effort with the other three Christian institutions now temporarily located in Shanghai. The joint enterprise in science stands out as unique evidence of Christian cooperation, for without it, none of the colleges would be able to conduct their science courses in a normal way.

Every attempt has been made to create a college spirit among the students. It is difficult, because, with the exception of the present senior class, the students have never lived on the campus. The lack of athletic grounds is met by renting the City Y.M.C.A. and Navy Y.M.C.A. gymnasiums for physical education. Because we do not have an assembly hall, the lecture hall of the Royal Asiatic Society which can accommodate about 300 students is being utilized for school assemblies, which means that the student body has to be divided up into three groups. We have no adequate place for students to study during their vacant periods, so they have to stand in the hallways or in the street. The reading room was enlarged during the summer to accommodate over 140 students at one time. The scattered student organizations which have to meet in private homes are now under the supervision of a full-time director whose duties are to help in making programs and arranging places for meetings.

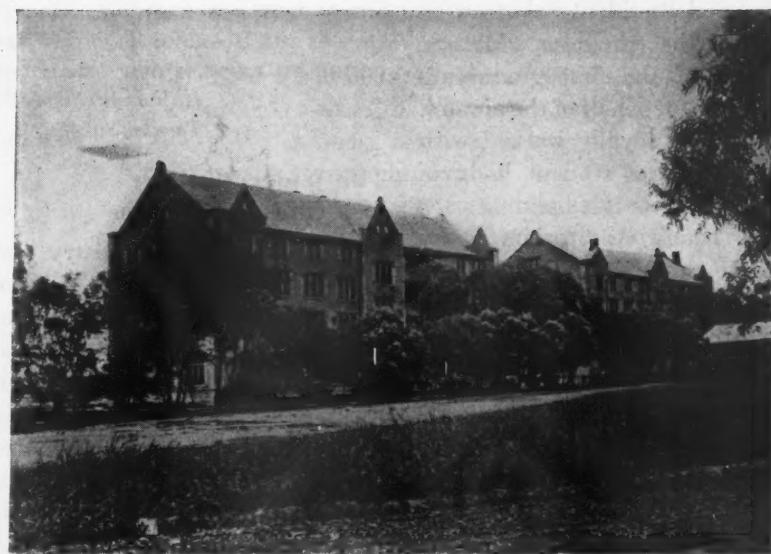
In order to manifest a spirit of sacrifice to more unfortunate ones there has been a series of campaigns for funds. Throughout last year the total amount raised by the students and faculty for refugee work amounted to \$5,295.19. During the month of November the sum of over \$1,700.00 was raised for winter clothing for refugees.

Of our college students 30% are Christians, as compared with 29% last year. All the Christian students are led into one channel of expression through Christian Fellowship Groups, which are now the center of activity of the whole student body. It is a gratifying sign that students have shown a spirit of cooperation in rendering service to refugee camps, and in school by bringing their fellow-students to revival meetings and getting them interested in other religious activities. The University Church is still facing the difficulty of not having a place for its own worship. Sunday services are conducted with the North Baptist Church in the Y.M.C.A.

The University is further expressing its interest and extending its influence over the Gospel Broadcasting Station. Every Monday at 5:30 P.M. the University is responsible for a program of music sponsored by the Music Department and speeches given by faculty members and the Student Volunteer Group.

The University campus of 55 acres has been returned to the mission boards and has been occupied by four families. Other missionaries will return soon. Friends of the University must be pleased to receive the news that there may be hope for the University to return to the campus at some future date.

While the world was in turmoil, the recent sound of Christmas bells carried to us the deep thought that the world needs a Gospel of Good Will and the Brotherhood of Man-



*New dormitories at Shanghai, all occupied by Japan until the recent transfer back to American mission boards. Four missionary families are back, but no Chinese student has as yet been allowed to return*

kind. We pray that this Baptist institution will find a place in your hearts.

#### **Four Missionary Families Again Live on the Campus**

Four families are again living on the campus of the University of Shanghai—the Kelhofers, Hipps, Wileys and the Hansons. Weather repairs have been made on bomb and shell damaged buildings. More than 8,000 panes of glass had been damaged. Residences for missionaries are being repaired and families are moving back as fast as completed. We are looking forward to the day when the students and the Chinese faculty will also be able to return. At present they are living and studying under crowded home and school conditions. (See President Van's report on this page.) The middle school meets in the morning, college in the afternoon, and the night school at five, all in the Baptist Publication Society Building down town. There are 739 students in the University, 225 in High School, 380 in Night School, 2,103 students in the two Social centers, Foochow Road and Yangtzipoo.

It is reported that China has moved west. Yet Shanghai still is China's greatest student center. Of 1,200 freshman applicants we were able to accept only 300. The University Church held capacity audiences recently at evangelistic meetings when 80 decided to be Christians.—*Mrs. Victor Hanson.*

#### **The Tenny Memorial Dedicated in Yokohama**

The Molie Memorial College in Yokohama, known in Japan as *Kanto Gakuin*, one of the leading Christian institutions in Japan, celebrated its 20th anniversary on November 18, 1939, and with inspiring ceremony dedicated the newly erected Tenny Memorial Auditorium. Strong emphasis was placed on the vital contribution made by Dr. Charles B. Tenny in establishing Kanto Gakuin and in organizing its College Department. The Hon. Chuichi Ariyoshi, Christian mayor of Yokohama, Governor of the Province at the time of the founding of the school, and largely instrumental in providing its commanding site in the center of the city, gave the principle address. President Emeritus

Chiba, and President Sakata were also on the program. Mr. S. Machida of the first graduating class spoke on behalf of the alumni, who have so loyally worked with the faculty and student body in making possible this building.

The Tenny Auditorium is located at the extreme east end of the campus, and is a conspicuous structure towering above the central section of the city. An outlay of 50,000 Yen (\$11,720), more than 95% of which came from Japanese donors, has provided this substantial and exceedingly useful chapel and auditorium with its seating capacity of 1,800. It is a most fitting memorial to Dr. Tenny, erected by the Japanese as their own tribute to his superb Christian leadership.

A feature was the presentation of the following testimonial:

FROM THE FOUNDING OF THIS INSTITUTION UNTIL THE PRESENT, DUE TO THE CORDIAL SYMPATHY AND ASSISTANCE OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY AND OF OUR BRETHREN AND SISTERS OF THE NORTHERN BAPTIST CONVENTION, THIS SCHOOL HAS ENJOYED A HEALTHY GROWTH. TODAY, UPON THE CELEBRATION OF THE 20TH ANNIVERSARY OF THE FOUNDING OF KANTO GAKUIN

AND IN PURSUANCE OF THE RESOLUTION OF THE BOARD OF TRUSTEES, WE DESIRE TO EXPRESS OUR GRATITUDE.

Hajime Watanabe.  
Tasuku Sakata.

#### The Wider Ministry of a Christian Center

The far reaching ministry and the wider service of a Christian Center, of which 65 are now maintained by the two Home Mission Societies, is strikingly illustrated by the experience of Katherine House in East Chicago. One winter night several years ago two Mexicans, who had become Christians in the Baptist mission for Mexicans in Kansas City, enrolled in the Katherine House class in English. With several other Mexicans they were holding weekly prayer meetings in a basement. All were employed in the steel mills. Gladly these men accepted the invitation to hold their meetings in Katherine House. Eventually the group became so large as to secure a pastor. Then one of the original pair became janitor of the building. Showing an ability in public speaking he was encouraged to enter the Northern Baptist Theological Seminary in Chicago. Today, as Rev. F. T. Galindo, he is a successful pastor in

San Jose, Cal. From the same group two other Mexicans went to the Spanish American Seminary in Los Angeles. Both are now missionaries in Mexico. Eventually the room at Katherine House became too small and a building became available. It was purchased for \$8,000, remodeled as a church, and now the Mexicans have their own church under the leadership of Rev. Thomas Montemayor.

It all began when two Mexicans enrolled in a class in English at a Christian Center.



**The First Hungarian Baptist Church** of New Brunswick, N. J., Rev. Michael Major, pastor, recently celebrated its 25th anniversary. It has issued an illustrated souvenir booklet, written in English and Hungarian, containing a history of the church. The anniversary brought together visitors from Hungarian Baptist churches and from Hungarian churches of other denominations. The priest of the local Hungarian Roman Catholic church sent a very cordial letter. One speaker was Rev. Charles Molnar, pastor of the Hungarian Baptist Church of Temesvar, Rumania.



Russian and Polish Baptists busy studying English at one of the stations of the New York Baptist City Mission Society. Over the fireplace hangs a framed photograph of Secretary Charles H. Sears

# MISSIONS

An International Baptist Magazine



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

WILLIAM B. LIPPHARD, *Editor*

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Vol. 31

MARCH, 1940

No. 3

**The Federal Council of Churches  
and the President's Envoy to the Pope**

SOME Baptists have criticized the Federal Council of Churches for delay in protesting President Roosevelt's appointment of an envoy to the Pope. They wanted immediate action because the appointment violated their principle of the separation of church and state. In other years and on other issues other Baptists have criticized the Council for acting too soon. Using a familiar American colloquialism, the Council gets it coming and going. It is easy to forget that the Council has no power to commit its constituent denominations and can only speak when authorized by a representative meeting of its Executive Committee. Such a meeting, attended by more than 50 people, was held January 26th. The following statement was unanimously adopted:

The Executive Committee of the Federal Council of Churches of Christ in America, at its first meeting after President Roosevelt's announcement of the appointment to the Vatican of a personal envoy, "with the rank of ambassador," issues the following declaration of attitude and policy:

If the appointment should unfortunately prove a stepping-stone to a permanent diplomatic relationship, we should feel in good conscience obliged to oppose it as a violation of the principle of the separa-

tion of governmental function and religious function which is a basic American policy and which both history and conscience approve; and as an ultimate injury to all faiths.

We assume, however, unless events disprove us, that the appointment is strictly temporary, unofficial and centrally concerned with efforts for world peace. We can see ways in which it may help to bring peace and to avert wholesale bloodshed and a continuing disaster to civilization.

We pledge ourselves again to work with all faiths and with all men of good will for a just and enduring peace.

For most Baptists this does not go far enough. Unfortunately the Southern Baptist Convention is not a member of the Federal Council. Had it been represented, the Council might have been persuaded to issue a stronger statement and to include even a respectful request to the President that the envoy's appointment be canceled. This is now too late, as was intimated in *MISSIONS* last month. The absence of Southern Baptists from such a meeting proves that ecclesiastical isolation, which for Baptists may be a denominational asset, at a time of crisis in the history of church and state relationships, can also be a sectarian liability.

**The Close of a Brilliant Chapter  
in Missionary History**

IT IS apparent from Dr. R. L. Howard's report on pages 167-168 that the Student Volunteer Movement has come to the close of a chapter. Gone forever are its huge quadrennial conventions, held once in the life of each student generation, when thousands of young men and women during the Christmas-New Year vacation week were fired with holy zeal and dedicated their lives to the world mission of Christianity. No organization motto ever was more arresting than **THE EVANGELIZATION OF THE WORLD IN THIS GENERATION**. In January another such convention should have been held. Four years had passed since the Indianapolis convention. (See *MISSIONS*, February, 1936, pages 98-102.) Instead, only a small, picked, delegated company of less than 500 students gathered at Toronto. The past 20 years have seen a steady decline in the Movement's appeal and influence. Some blame the World War and the ensuing spread of secularism. Others attribute it to the

retrenchment policies of the Christian Church which thereby discouraged multitudes of students from volunteering for service abroad. Still others think the missionary enterprise has failed to readjust its program with sufficient promptness to the larger social and moral issues of our time to which college students have been keenly sensitive. Whatever the reasons, the Student Volunteer Movement is to be reorganized and a committee is at work determining its future. For half a century it has rendered inestimable service. Thousands of missionaries, many now dead and many still living and in active service, first heard at a Student Volunteer Convention the summons of Christ to go to the ends of the earth. Admirably Prof. W. E. Carver summarized the Movement's achievements when he wrote in *The Commission*, "No finer expressions of consecrated enthusiasm for Christ and for the world have characterized Christian history. The Movement has written a brilliant chapter in the story of Christian missions." With such heritage of the past, it may be confidently stated that the special committee will do its reorganizing wisely and constructively. A new chapter is about to begin. Whatever new form the Student Volunteer Movement may take, the values of yesterday will be conserved and the student generations of tomorrow will not be left without an agency to bring to them the challenge of Christ's cause. Student realism recognizes that the evangelization of the world cannot be accomplished *in this generation*. But student idealism still sees clearly that the evangelization of the world is the only cure for the ills and evils of our time.

#### Is the Christian Church Again Blessing War?

THAT England's war on Germany has the blessing of the Church of England and that the war's inclusion of Russia would be similarly sanctioned, is apparent from what a leading ecclesiastic told a recent British Convocation. *Missions* refrains from revealing his name, for he spoke not as an individual but as the representative of his ecclesiastical system, the spokesman of organized religion, the voice of a State Church. According to *The New York Sun*, he is reported to have said:

We are fighting for Christian civilization. I cannot use the phrase "holy war" because war in its nature is always an expression of the sin of man. But without hesitation I speak of this as, for us, a "righteous war." We have watched with horror the ruthless persecution of Christianity in Russia. We have watched with dismay the slow strangling of all churchmanship in Germany. While these processes were confined to the countries of their origin, we judged, and I am sure that we were right, such matters to be the business of those countries. But when those nations became aggressors, circumstances were changed.

If the British churchman has been correctly reported (*in these days of censorship, one never knows whether or not a news report is true*), his statement prompts several questions. If the war is not a "holy war," is it an "unholy war"? If any thing or conduct is "unholy," how can it be righteous? By the ecclesiastic's admission, "war is always an expression of the sin of man." In this he endorses the condemnation of the World Conference on Church and State at Oxford in 1937 (*See Missions, October, 1937, pages 464-465*), which declared:

War is a particular demonstration of the power of sin in this world and a defiance of the righteousness of God as revealed in Jesus Christ and Him crucified.

If war is "a defiance of the righteousness of God," can any State or Church ever make it the righteousness of man? Can any expression of man's sin, anywhere or at any time, be righteous? *Missions* leaves to militarists and theologians the answers to these questions.

Like the Holy Orthodox Church of former Czarist Russia, the State Church of Kaiserist Germany, and the State Church of Naziist Germany, so the government-supported Church of England blesses the State when it goes to war, calls righteous that which is "a defiance of the righteousness of God," and sanctions what its individual Christian members, particularly those who have an enlightened understanding of the fundamental economic and imperialistic causes of war, would gladly repudiate.

#### Editorial ◆ Comment

◆ Once again the world of industry takes a step in advance of the Christian church. A new contract with the International Brotherhood of Electrical Workers makes it mandatory for all electrical contractors to

employ one union member past the age of 55 in every group of ten employees. Somebody ought to take a census of Baptist churches and ascertain the age of each pastor. In view of the widely prevalent church preference for younger ministers, it is a safe guess that the ratio of pastors more than 55 years old is far less than one in ten. What a howl of protest would arise against alleged suppression of local church independence if the Northern Baptist Convention were to propose some mandatory method whereby a higher ratio of older men in the ministry might be assured. The electrical industry sets a good example for the church to follow. It suggests also that social and economic justice to age, if it is not voluntarily established through the promptings of Christian idealism, needs to be established by regulation. With the expansion of government into the field of social security it is not at all inconceivable that Congress at some future date might pass a law that in any denomination a certain percentage of ministers must be over 50 or 55 years of age. How would Baptist independence then operate?

◆ A vast change in attitude toward missionaries is evident in China. This was stressed last month in an address by Director Edward H. Hume, M.D., of the Medical Missions Council in New York. Speaking at the 90th anniversary of the Clifton Springs Sanitarium, he quoted the Chinese Ambassador to the United States, as having contrasted the "difference between the attitude towards missionaries in China in 1900 and 1940. In the earlier day there was misunderstanding and incomplete appreciation. Now it has become clear that the missionaries were not only preachers of a new religion, but also harbingers of social change. They brought about the abolition of women's foot-binding, new emphasis on culture and education, and new meaning of education. Today the missionaries are trusted and held in high regard. It is now fully known that missionaries, whether workers in church, or school, or hospital, are participants in the life of the nation." Such tributes to Christian missions from men like the Chinese Ambassador need to be kept in mind when reading today's discouraging reports of what is happening in China. (See pages 138-141.) They give assurance that when the days of China's agony are over, the Christian missions in China will be found to have been more enduringly established than ever before.

◆ There are approximately 4,000,000 Lutherans in the United States. Last month they launched a campaign for the relief of distressed Lutheran churches, aid for Lutheran refugees, and special assistance to Lutheran foreign missions in lands affected by war conditions. They aim to raise \$500,000

of which \$375,000 is to be allocated to relief work in Europe, especially in Finland whose population is predominantly Lutheran. It is encouraging to observe one denomination making long plans and wise preparation for present relief and for the inevitable reconstruction that must follow the war. Nothing has thus far been done by American Baptists for relief work in Europe.

◆ The German-speaking Baptists of the United States and Canada now join the ranks of the ecclesiastical bodies (World Sunday School Association, World Lutheran Convention and others), whose convention plans for the year 1940 have had to be changed because of the war. The German Baptists had planned to hold their triennial convention in Winnipeg, Canada. Obviously a German-speaking convention in a country at war with Germany would hardly be feasible, even though the German-speaking Canadians are among the most faithful of the subjects of King George VI. So the convention will be held August 19-25 in Burlington, Iowa, which has one of the largest German Baptist churches in the United States. A program feature will be the report of a committee on the centennial of German-speaking Baptists in America which will be celebrated in 1943.



## THE GREAT DELUSION

Number 69

IT BEGAN IN WASHINGTON

THE Great Delusion had its origin in Washington, D. C., when Congress voted to repeal the 18th Amendment. Is it now the irony of fate that Washington is the wettest city in the United States?

According to Dr. W. S. Abernethy in *The Christian Century*, the Capital of the United States in 1938 consumed 2,301,000 gallons of hard liquor. On a per capita calculation this is six times as great as that of the nation as a whole. Moreover the District of Columbia has licensed 400 places where hard liquor may be bought at retail. There are 580 in all of Pennsylvania whose population is 18 times as large.

Financial figures are equally astounding. Last year Washington, D. C., spent \$31,000,000 for its drink bill, \$50 per capita, and only \$18,000,000 for health and welfare work, \$31 per capita. And its modest community chest goal of \$2,000,000 was only 94% subscribed!

More drink and less health; more liquor and less charity; this is Washington six years after repeal. It could not be otherwise.





## THE LIBRARY

*Reviews of Current Books and Announcements by Publishers*



**Five Decades and a Forward View**, by JOHN R. MOTT, compactly yet comprehensively tells the story of the foreign missionary movement from the time of the Haystack Student Prayer Meeting at Williams College, in 1806, through the world missionary conference at Madras in December, 1938. In one sense this is like an autobiography in that, throughout the 50 years under review, Dr. Mott has been an active participant in all the events he describes. With Ulysses he can say, "I am a part of all that I have met." The student missionary awakening, the laymen's missionary movement, the trend toward missionary cooperation, liberating the money power of America, the long depression, with its missionary recession and re-creation, the inside story and Dr. Mott's critical appraisal of the ill fated Interchurch World Movement, the growing significance of the Madras conference, and finally the glimpse into the future with the constructive and creative leadership that Dr. Mott so confidently anticipates, altogether make a thorough-going, hopeful evaluation of the missionary enterprise. This exceedingly suggestive book will be of particular value to pastors in addresses or sermons on the missionary movement in this time of unparalleled world crisis. (Harpers; 139 pages; \$1.50.)

• • •

**The March of Fascism**, by STEPHEN RAUSHENBUSH, is more than a study of fascism in Europe—its origin, historical development, and steady climb to power. It is a warning to Americans who in their

smug complacency fondly imagine that "it can't happen here." That serene confidence receives a severe jolt when the author says bluntly that "a successful defense against fascism has yet to be invented. Already men who have been searching for a formula to revitalize democracy have come to the conclusion that *it is too late!*" All the elements that give rise to fascism are present in the so-called democracies—widespread unemployment, economic insecurity, the meaninglessness of "liberty" that is not related to a steady job, the failure to give reality to beautiful expressions such as equality and fraternity—these constitute the fertile soil in which fascism has grown elsewhere and in which it can likewise grow here. The book is a brilliant, historical review of the rise of fascism in Germany, Italy, Austria, Hungary, and the Balkan States. Vividly it pictures what fascism has done to people, the middle class, labor unions, the church, and how in Germany espe-

cially it has created a "nation without freedom" in which "the values of the dignity and life of man are barbarously low." And however justifiable may be our condemnation of what has happened, the author maintains that "little has been done elsewhere to root out the causes which produce situations similar to that now existing in Germany." This is no academic armchair discussion. It is vivid writing concerning an ominous development in current history. In gathering his material the author spent many months in Europe in 1938 and 1939. He interviewed all sorts of people. With his own wide range of experience and knowledge of the problems of industry, labor, government, he has produced in this book an exceedingly informing, lucid, and authoritative record of what has happened, how it has happened, and how it will inevitably happen elsewhere unless the modern democratic states at once begin to give new reality to liberty, equality, and fraternity. (Yale University Press; 355 pages; \$3.00.)

• • •

### Protestantism's Challenge

BY CONRAD H. MOEHLMAN

A challenge to protestantism to return to the original Christianity which modern scholarship has revealed.

"This illuminating book, rooted in profound scholarship and wide familiarity with the history of Christianity, is for those who are anxious to discover truth at any cost."—*Brooklyn Eagle*. \$2.50

HARPER & BROTHERS

**The Baptist World Alliance** (Report and proceedings of the 6th World Congress at Atlanta, Ga., July 22-28, 1939) appears in a handsomely bound and beautifully printed volume of 319 pages. It needs no review for the reader can easily imagine what material of historic value it contains, as for example, Dr. George W. Truett's magnificent address, Dr. J. H. Rushbrooke's masterly report, Dr. A. T. Ohrn's great sermon, reports of the three special commissions, and all the other notable addresses

that contributed to the fellowship, spiritual power and world significance of last summer's mighty gathering of Baptists. Those who attended the Atlanta Congress will often refer to this volume with tender recollections, particularly now that its glorious fellowship has been rudely interrupted by the upheaval of war. Those who were not there ought to read this volume from cover to cover for inspiration and for the amazing impression it leaves of the wide, strong, influential world unity of Baptists. Here also is priceless material for the college and seminary library and for the church historian who wishes to know the trend of thinking among Baptists and what they had to say on the world issues of our time at one of the crucial times in history. Handsome portraits of Congress officers and speakers add to the attractiveness of the volume. Included also is a folded six-page panoramic picture of the Congress in session in the Atlanta Ponce De Leon Ball Park on Sunday afternoon, July 23, 1939 when 50,000 were present. (Published in Atlanta, distributed by Judson Press; 319 pages; \$2.50.)

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**Have Faith in God**, by HENRY FELTON HUSE, is a booklet containing 50 short poems which the author describes as being appropriate "for the time of sorrow," and suitable "for the use of pastors upon funeral occasions." The author is a Baptist minister in Maine. His poems have appeared in newspapers and magazines. One of them is published on the devotional page (156) in this issue. Every pastor during the course of the year has funerals at which the reading of a poem such as is published in this booklet would be of help and sustaining comfort to those who mourn. Send orders at 50 cents per copy to Rev. Henry Felton Huse, North Haven, Maine.



THE SPIRITUAL HIGH of the Easter season can contribute materially to a new high in THE SECRET PLACE circulation if our churches will emphasize its devotional possibilities now. At this period of the year when the mood for worship is at its peak, conditions are ideal for promoting the use of our denomination's quarterly booklet of daily devotions. Many a family altar can thus be re-established or begun. The April-June 1940 issue is edited by Maurine De Hart Husted. It is artistically prepared; well written; and contains three months of daily worship helps contributed by different representative Northern Baptists.

The high point in circulation of THE SECRET PLACE was reached when the January-March issue showed a gain of 30 percent over the previous high mark!

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MISSIONS 3-40

**Love, Marriage and Parenthood**, by GRACE SLOAN OVERTON, offers sane and practical counsel on the love-marriage-parenthood relationships. No pet theories are advanced, but out of a wide acquaintance with young people, a profound knowledge of available literature, and with keen analytical insight into domestic life, the author presents a book that is personal in its touch, intimate in its discussion, and helpful in its suggestions. Typical chapters are, Shall We Get Married? Is Love Enough? Looking Ahead to Being Parents? All phases of the subject are considered in a reverent, wholesome, and intelligent manner. Stimulating probe-questions, and suggestions for further reading conclude each chapter. Those contemplating marriage, newly weds, and others seeking to assure themselves of a happy married life, will want the benefit of the understanding counsel offered by this well known writer. (Harpers; 276 pages; \$2.00.)

◎ ◎ ◎

**Hinduism or Christianity**, by SYDNEY CAVE, studies the issues between two alternative world views. Having a personal acquaintance with the Hindu faith and its fundamentals and practices, and being a professor of theology at London University, the author is well qualified to analyze both religions. He is always fair in his consideration of Hinduism, and is honest in his presentation of the distinctiveness of the Christian message. Christianity is carefully re-examined in the light of its relationship to Hinduism. Resemblances and marked differences are scrutinized. It is well to bear in mind that "it is not in the East alone that the issue between Hinduism and Christianity is being decided. Hinduism has in recent years been transformed and revivified, and to many in the West this

Neo-Hinduism is proving very attractive." It behooves the Christian to know the strength of his religion and the weakness of substitutes. This book furnishes an erudite and intelligent answer. (Harpers; 237 pages; \$2.00.)

(Continued on page 172)

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### Books for Lenten Reading

SELECTED TITLES FROM A LIST COMPILED BY REV. GEORGE A. BUTTRICK, PRESIDENT OF THE FEDERAL COUNCIL OF CHURCHES

*Suffering: Human and Divine*, by H. WHEELER ROBINSON. The Macmillan Co., \$2.00; A study, clear and deep, of a perennial problem.

*These Shared His Passion*, by EDWIN MCNEILL POTEAT. Harper & Brothers, \$1.50; Searching studies, in glowing words, of the "inside" characters of the Passion Week.

*Remembering Christ*, by WALTER RUSSELL BOWIE. The Abingdon Press, \$1.50; Studies in the life of Christ: strong and radiant chapters to help us remember Christ.

*As He Passed By*, by ALLAN KNIGHT CHALMERS. The Abingdon Press, \$1.50; Striking studies of some people whom Jesus touched as he passed by.

*Three Trumpets Sound*, by ALLAN A. HUNTER. Association Press, \$1.50; A book, not without trumpet voice, about Gandhi, Kagawa, and Schweitzer.

*Live for Tomorrow*, by RALPH W. SOCKMAN. The Macmillan Company, \$1.50; Discourses for alert and modern men who wish to live for a better tomorrow.

*I have a Stewardship*, by RALPH S. CUSHMAN. The Abingdon Press, \$1.25; A book of meditation and prayers, awake to the times, yet genuinely prayerful in mood.

*God in Our Street*, by GEORGE STEWART. The Abingdon Press, \$2.00; A book about God, Christ and the Holy Spirit, to give guidance to the questioning mind.

*Readings in St. John's Gospel*, by WILLIAM TEMPLE. The Macmillan Co., \$2.75; A competent and enriching interpretation of the Fourth Gospel.

*The Challenge of Jesus*, by HUGH T. KERR. Fleming H. Revell Company, \$1.50; About Jesus as revealed in the Fourth Gospel: it will reach and help all wayfarers.

*The Hand of God*, by OSWALD W. S. MC CALL. Harper & Brothers, \$1.50; Meditations—strong, poetic, enkindling—on the mystery of God.

### Books Received

*At Trail's End*, by FRANK T. CARTWRIGHT. Friendship Press, \$1.00.

*My Hobby of the Cross*, by MADELEINE S. MILLER. Revell, \$2.00.

*Before Morning*, by DANIEL HEITMEYER. Caxton Printers, \$2.00.

*The Knowledge of God*, by D. ELTON TRUEBLOOD. Harpers, \$2.00.

*These Shared His Passion*, by EDWIN MCNEILL POTEAT. Harpers, \$1.50.

*Remaking Life*, by ALBERT W. BEAVEN. Cokesbury, \$2.00.

*More Missionary Stories to Tell*, compiled by Children's Committee of Missionary Education Movement, \$1.00.

*Home Missions on the American Frontier*, by COLIN B. GOODYKOONTZ. Caxton Printers, \$3.50.

*Live for Tomorrow*, by RALPH W. SOCKMAN. Macmillan, \$1.50.

*Lift Up Your Hearts*, by W. RUSSELL BOWIE. Macmillan, \$1.25.

*From Whence Cometh My Help*, by BOYNTON MERRIL. Harpers, \$1.25.

*The Christian Alternative to World Chaos*, by LUMAN J. SHAFER. Round Table, \$2.00.

*A Life for the Balkans*, by J. M. NANKIVELL. Revell, \$2.00.

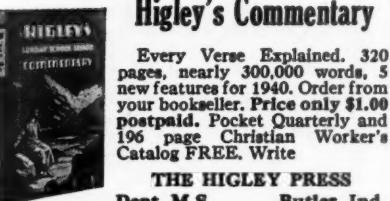
*Lamplight*, by PERRY J. STACKHOUSE. Revell, \$2.00.

*The Bible of the World*, edited by ROBERT O. BALLOU. Viking Press, \$5.00.

*The Gospel in Korea*, by FREDERICK S. MILLER. Revell, \$1.50.

*Sermons on the Inner Life*, by CHARLES H. HEIMSATH. Cokesbury, \$1.50.

### Higley's Commentary



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# American Students and World Christianity

*Instead of a big quadrennial convention as in former years the Student Volunteer Movement holds a "consultative conference" to review the world mission of Christianity for today and tomorrow*

By RANDOLPH L. HOWARD

THAT Christianity is growing and not waning in its power in the lives of men and in its influence on mankind was the simple statement of fact on which Professor Kenneth S. Latourette based his striking challenge to 450 college and seminary students who met at Toronto, Canada, December 27, 1939, to January 1, 1940. "Christianity is still young in the history of the human race," he continued. "The Spirit of Christ moves forward by small minorities." As compared in attendance with that of other student conventions in American campus history, this was a "minority" group at Toronto, for it represented the Student Volunteer Movement, the Student Divisions of the Y.M.C.A., and the Y.W.C.A., the Student Christian Movement of Canada, the Committee on Friendly Relations among Foreign Students, and the University Commission of the Church Boards of Education. This year would have been the year for one of the regular quadrennial mass conventions of the Student Volunteer Movement. Instead there was held at Toronto a "consultative conference" on the World Mission of Christianity Today and Tomorrow. Although the attendance was thus purposely small, it was nevertheless representative and therefore constituted a unified student approach to today's implications of the Great Commission.

This meeting at Toronto was decidedly different from previous conventions of the Student Volunteer Movement which have been regularly reported in *MISSIONS*, notably the conventions at Indianapolis in 1936, at Buffalo in 1932, at Detroit in 1928, and again at Indianapolis in 1924. And its contrast with the convention which I attended at Rochester, N. Y., as far back as 1910 was quite marked. The Rochester convention brought an attendance of nearly 4,000 college and seminary students. Toronto had only 450 present. The Rochester program featured platform addresses. The Toronto program emphasized discussion seminars. At Rochester one lone voice represented the Orient, Mr. C. T. Wang of China. At the quadrennial conventions since then the number of representatives from mission lands has steadily increased. Here at Toronto the most gripping challenges to the students present came from three

Orientals—Hachiro Yuasa of Japan, former President of Doshisha University; T. Z. Koo of China, Secretary of the World Student Federation; and D. T. Niles of Ceylon, Evangelistic Secretary of the World's Alliance of Y.M.C.A.'s.

Dr. T. Z. Koo had spent Christmas Eve in Manila. Then traveling by "China Clipper" across the Pacific Ocean and by airplane from the Pacific Coast he arrived in time to spend New Year's Eve in Toronto. Just prior to his visit in Manila he had been in China, visiting student groups, and he brought stimulating reports of how the students of China are turning to God. For illustration, he told what had happened at Sun Yat Sen University in Canton. After the capture of the city, the student body made a journey of 1,500 miles west to a little village of 2,500 people. It brought an increased population of 2,800 and found facilities for work in the 180 scattered and mostly small Buddhist temples of that town. Equipment was lacking, so benches and stools had to be made of mud. They tended to disintegrate during the rains. Sleeping accommodations were most cramped. Hardship was ever present. But whereas in Canton while the University was housed in beautiful buildings, the Student Christian Movement had been able to make very little headway, in this village a group of 30 students gathered at the beginning of the school year for study and prayer. At the time of Dr. Koo's visit the number had grown to 50, and on Sundays they brought together a group of from 160 to 200 faculty and students.

At the memorable New Year's Eve session in Toronto, Miss Ruth Seabury spoke first, stating most movingly the needs of the several Foreign Fields. She outlined the most urgent calls for volunteers, and issued a challenge which was greeted with thunderous applause. Dr. T. Z. Koo followed with his simple yet inspiring story, and closed with two challenging questions: "Has your presence here made you want to share your life? Has it brought you into closer communion with God and into a deeper knowledge of Him?" When he ceased speaking, the prayerful silence that followed was far more moving than any amount of applause.

One of the liveliest figures of the conference was Rev. Daniel T. Niles, author of *Whose I Am and Whom I Serve*. He will be remembered as the pre-

siding officer of the great quadrennial conference of the Student Christian Movement of India, Burma, and Ceylon, held at Judson College two years ago. Mr. Niles coined a figure of speech which, by its homely pungency, brought humility and caught the imagination. This devout young Christian from Ceylon declared: "Some folks would make the gospel just fertilizer—a little here, a little there, to help the country's best. But the gospel is seed, not fertilizer. A plant, to be sure, bears the marks both of the soil and the seed. Yet we must never forget that we are not making more magnificent the old. We are growing a new tree."

Much better than a fair sample of the group—really among the very best in numbers, in quality, and in breadth of representation—was the Baptist delegation. In that group were outstanding student leaders from eight Baptist theological seminaries and 24 Baptist colleges. These institutions stretched from Acadia to Redlands, from Bates to Berkeley, from Ontario to Georgia, and included the bulk of our denominational colleges as well as Baptist students from several state universities. At least five were presidents of student groups on their local campuses. They came with a purpose and must have returned with a real impact. Miss Frances P. Greenough, Student Secretary of the Board of Education, did excellent work in recruiting this Baptist delegation.

The conference sessions were held in the buildings of the University of Toronto in the heart of the city. Discussion groups met in the classrooms of University College. Worship services were conducted in the beautiful Knox College Chapel. Morning and evening conference sessions were held in Convocation Hall. Hart House, with its opportunity for recreation of all kinds, was thrown open for the use of the delegates. The great hall of Hart House, where the King and Queen were banqueted, on their visit to Canada a year ago, was the dining room. It was also the scene of the New Year's Eve gathering, a fine blending of fun and consecration. At the very heart of this consultative conference were the morning and afternoon seminars. A syllabus had been prepared by the Student Volunteer Movement. For many weeks the student delegates had been preparing for these seminars. When the conference opened most of the students were ready to discuss such questions as:

#### FOCAL POINTS OF THE WORLD'S NEED TODAY.

CHRISTIAN FAITH MEETING WORLD NEEDS TODAY.

MUST CHRISTIANITY SERVE THE WORLD'S NEED?

TOWARD THE CHRISTIAN WORLD COMMUNITY.

MEETING WORLD NEEDS TOMORROW.

Late afternoons were set aside for "special interest groups." As might be expected, one of the largest

and liveliest of these discussed the problem of the World Mission of Christianity and War. It is significant, however, that an even larger group gathered with Professor Latourette as leader to consider the opportunities for service abroad.

What did this conference accomplish? What did it do? What were its findings? It was not the kind of conference that spends time on resolutions. In the final plenary session students spoke for two hours on five propositions brought from their respective seminars by the delegates themselves. These were:

(1) We must find and be found by God and beware lest we become so concerned about service that we forget Whom we serve.

(2) We must also discover specific types of service to engage in so as to give expression to our faith.

(3) The church is in danger of trying to hold together a society in which injustice reigns, an un-Christian civilization.

(4) We are concerned about presenting to the campus a picture of the world mission which will make clear its unity.

(5) We want our fellow students to know about the ecumenical movement and to realize that it and the world mission must move forward together.

After the conference adjourned a small, representative committee spent the entire afternoon and evening of the following day in beginning the task of reorganizing the Student Volunteer Movement in accord with student opinion of what its place and function should be. A long and careful study is ahead as this committee seeks guidance in the light of opinion expressed at Toronto.

Thus the Toronto conference of the Student Volunteer Movement was mainly a conference of study, a conference where information was disseminated, a conference of Christian fellowship. Its motto was *UT OMNES UNUM SINT*, and certainly another step was taken in answering Christ's prayer "that they all may be one." Two outstanding aids to this end were the worship services led by Robert Mackie, General Secretary of the World's Student Christian Federation; and the song services led by Professor Russell Ames Cook, Director of the Harvard Glee Club. The hymnal used was a new collection; outstanding among many great hymns was "Old 124th"; in it this student group seemed best to express its determination for the years to come:

Turn back, O man, forswear thy foolish ways.

Earth shall be fair, and all her people one.

Nor till that hour shall God's whole will be done.

Now, even now, once more from earth to sky

Peals forth in joy man's old, undaunted cry:

Earth shall be fair, and all her folk be one.

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The Reverend Harold Cooke Phillips, D.D., Minister of the First Baptist Church, Cleveland, Ohio. *Subject: "Questions That Men Asked of Jesus."*

#### LECTURERS

*On the Ayer Foundation:* The Reverend George Arthur Butterick, D.D., Minister of the Madison Avenue Presbyterian Church, New York.

*On the Rauschenbusch Foundation:* The Reverend Mordecai W. Johnson, LL.D., President of Howard University, Washington, D. C. *Subject: "Christianity's World Opportunity in America."*

#### ALUMNI ORATOR

The Reverend Finlay Keech, Class of 1925, Minister of the First Baptist Church, Harrisburg, Pa.

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Although our Baptist Convocation program will not be concluded until March is well advanced, so many of these extraordinary one-day meetings have been held that it is possible in some degree to appraise the program as a whole. The immediate reaction has in most cases been all that was expected. There can be no doubt that the messages delivered to Convocation churches will be echoed in local churches throughout the land.

In some areas where the weather was to blame for failure of churches to be represented, Convocation Forums have been arranged. This plan was adopted in Ohio, where a series of such Forums was an-

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nounced to run from February 5 to 22. In that state, Indiana and New York, blizzards and extreme cold had their effect, yet the Convocations in the deep-snow belt were of high quality. Too much praise cannot be given to the painstaking and faithful work of the Convocation and local committees. Baptists have never seen a more efficiently set up program.

A testimony that is of particular interest because it relates to one of the earlier Convocations, held last November, was received by Dr. Earl Frederick Adams from Professor Joseph G. Masters, a prominent educator of Omaha, Nebraska, who wrote: "I have wanted to tell you how very greatly I have appreciated the marvelous day and the good things the Baptist Team gave us here. It was a new day for

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the Baptist cause in this region, but better than that, even, *it was a new day for vital religion* with all of us. It seemed to me that throughout the day we were exploring reality for the deeper meanings of spiritual, ethical and moral truth. It was the application of the great ideals, principles and purposes of Jesus to a distraught and confused world that made the day so helpful."

One question frequently asked is "What will be the value of the Convocations to our missionary work?" Perhaps the answer to that question may be indicated in the following paragraph which appeared in *The Ohio Baptist*: "One immediate result of the tour was the number of churches that pledged themselves to increase their missionary giving. Dr. D. R. Sharpe, on behalf of the Cleveland Baptist Association, challenged the rest of the churches of the state to match Cleveland in bringing up the level of missionary giving."

### Laymen Cooperate

Of supreme importance to Southern California churches is the announcement that the Men's Council, Dr. Wilbur Rogers, president, in cooperation with the Department of Missions of the Southern California Baptist Convention, is offering its services to the churches in stimulating and helping to organize a thorough "Every Member Enlistment" during the year 1940 in every church that desires such help. A man accustomed to leading men has been chosen to head the general campaign, Mr. Clarence Sander, General Superintendent of the Western Pipe and Steel Co., Los Angeles. For many years Mr. Sander has given of his time and outstanding ability to Christian work. Before going to Southern California he was for several years president of the Men's Council of Washington.

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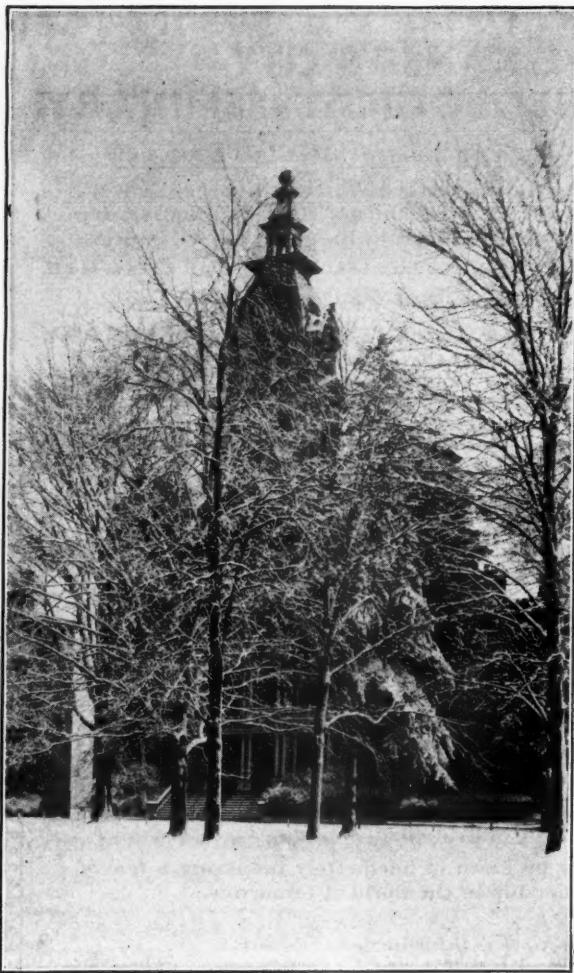


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**BOOK REVIEWS**

*(Continued from page 166)*

***The History of Christianity in America***, by FRANK GREENVILLE BEARDSLEY, Ph.D., is a useful handbook for one who wishes to know the number and variety of the cross currents which have created the Christian composite we call America. With patience and care, the author has taken count even down to individual instances, treating all with respect and impartiality. The result is enlightening, if not encouraging, to advocates of religious unity. The rise and history of the denominations disclose the independent spirit in religion. The Baptists figure fairly in the colonial years. Dr. Beardsley has accomplished his purpose to compass Christian-

ity in its relation to the making of our republic. Religion has been a vital element from the Pilgrim period to the present. (American Tract Society; \$1.50.)

• • •

***Men of Power***, by FRED EASTMAN, is volume three in a popular series of "sixty-minute biographies." The biographies of Benjamin Franklin, Ralph Waldo Emerson, George Fox, and Charles Darwin are effectively and scholarly presented. The author has dug deep in the records of the lives of these men until he has unearthed hidden sources of power, and has presented his findings in fine literary style (Cokesbury Press; 197 pages; \$1.50.)

• • •

***Congo Journey***, by H. L. HEMMENS, suggests that the mis-

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sionary effort in the Congo Valley has progressed so rapidly that the field now offers unusual opportunities for further expansion. The book bears the defects of a hurried visit to the region under discussion. The general problems, dinned into the author's ear at station after station, are passed on to the reader. The more intimate, heart-breaking details are only suggested. The value of the story lies in its revelation of the results obtained from a decentralized missionary program and a conscientious church. (Carey Press; 160 pages; 60 cents.)

• • •

***Tuan Hoover of Borneo***, by FRANK T. CARTWRIGHT, is the story of the life of James M. Hoover, a Pennsylvanian, who was sent, by the Methodist Foreign Missionary Board, to labor with the Chinese of Borneo. These emigrants had come from Foochow, a Christian village of China, through the influence of the government and the "White Rajah" who ruled Sarawak. The Chinese were to cultivate the land, which the Dyaks refused to till. In 25 years James Hoover did the impossible in Borneo. This desert blossomed like a rose. He Christianized the island, and built up community friendship between the wild Dyaks and emigrant Chinese. He became the beloved leader of almost the entire island. The government turned to him for counsel and advice. He died in 1935 having proven again the power of the gospel. (Abingdon Press; 186 pages; \$1.75.)

# White Wealth and Black Poverty in Trinidad

*The strange story of a forgotten group of descendants of Negro slaves from the United States who were transported to the Island of Trinidad*

By FRANKLIN D. ELMER, JR.

WHILE on a West Indies cruise I was entertained for three days in Trinidad by the Rev. J. H. Poole, influential pastor of the Baptist Church in Port-of-Spain. Just off the coast of South America, Trinidad is an island of unusual economic importance to our civilization because its Pitch Lake is practically the only source of asphalt in the world. Mr. Poole has served his church there for a quarter of a century and has many civic duties including that of senior censor of all moving picture films submitted for exhibition in the theatres on the island. His congregation is of many nationalities, from Jewish to East Indian, and of every shade of color. From him I learned this interesting story.

After the American Revolution, the British took several shiploads of Negro slaves from the plantations of loyal Tories in the American Colonies and landed them at Trinidad. Here, as a reward for their loyalty to King George III during the American Revolution, the Negroes were given their freedom and a small area of land on which to live. They were then left largely to themselves, with no educational opportunities, and with nothing to do but to revert to the primitive ways of life in the jungles of Africa.

It so happened, however, that during the years of their slavery on the plantations in America, most of these Negroes had become Baptists. They had become thoroughly committed to the dramatic ritual of immersion. And now in Trinidad, although they reverted to many of their African superstitions and practices in religion, one thing they retained tena-

ciously from their American experiences. That was immersion. They still practice it. Travelers in the luxuriant jungles of Trinidad report coming upon groups of Negroes performing this rite. Unfortunately, in their minds it may no longer be definitely connected with Christianity yet it is indissolubly linked with their religion. Even now when some become converted to the Roman Catholic Church, they insist that immersion must be a part of the ceremony of uniting with that church.

Rev. J. H. Poole, who told me these things, went on to point out that very little Protestant missionary work had been done among these people. Since they had Baptist traditions, Baptists were the logical denomination to begin a program of evangelization and education among them. Mr. Poole is a man whose experiences in one of the most cosmopolitan ports in the world have tended to enlarge his viewpoints and his interests. He has great visions of the things that could be done for these Negro descendants of American slaves by a sound modern missionary approach.—“If only we could find the money,” was his sad comment.

The story is not complete without the added observation from my Trinidad host that although this romantic little island has provided white men with tremendous fortunes out of its renowned asphalt lake it seems impossible to interest those who benefit financially from the island’s resources in rendering financial assistance for the social, moral and spiritual uplift of the Negroes who dwell there in poverty.

So the story presents a dramatic picture of human need, and a sad commentary on the kind of imperialism which spreads over the world from the white, so-called Christian, nations.

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*

## Lonely Women in Foreign Lands

### **How Shall They Hear Without a Preacher?**

Today Miss Melissa Morrow, living alone, is solely responsible for guiding and supervising the work at Gurzalla and Vinukonda, South India, two Northern Baptist mission stations with a population of 270,000. Hers is an impossible task. In Gurzalla alone more than 32 castes are represented in the churches. Many converts are new. The problems of the young churches are often distressing and require experienced judgment. We brought the Christian gospel to this field; we developed consecrated, faithful workers. Now we place the whole burden on *one missionary*. Shall we not reap accordingly?

Missionaries, cheerful and brave in the face of almost insurmountable obstacles, are doing their tasks faithfully in spite of cuts and diminished facilities and forces. It is an unwritten policy of the Woman's Foreign Board that missionaries should not live alone. Yet today 24 women are living alone. Some of them in the rural districts are the only workers and the *only white women* in the locality.



*Miss Grace A. Maine on an evangelistic tour. One of her last photographs*

Miss Lucy Bonney, missionary to the Kachins, is the only white woman living in Sumprabum, out-post town in the Kachin Triangle on the northwest frontier of Burma. A few days' journey from her station will take her into Tibet. A great deal has been said about the extent of backwardness among hill tribes. She tells a thrilling story:

The government is doing everything to encourage this school. We have been given an instructor in terrace-cultivating. The rice has been planted and is now in process of being transplanted by the boys and girls. Thus we are trying to solve our food problem. Our school enrolment is 109, of whom 67 are boys and 42, girls, which is rather large proportion of girls for a Kachin school. A boy and a girl from Sumprabum have gone to the Kutkai Bible Training School. We hope before long to have some trained workers for this field. Through our school, the young people's society and the church school, we want to develop real leaders for the villages.

We had our Annual Bible Study Class for any of the Christians here and in the district who could come. We had 40 guests from out of town. I must admit I had been rather dreading this class because I had to give a course of

six lectures in the Jinghpaw language. It was the first time I had attempted so much.

I have not been able to walk down the Myitkyina Road much while school has been in session. My language lesson is not over until sunset, and we have had so many tigers this year that it is not wise to wander far in the evening. Two of them have been killed recently, one in broad daylight. For three nights I heard them roaring around the place. In this thickly wooded and mountainous country it is difficult to shoot them. As I am writing this, one of my children has presented me with two wild pigeons. This gift means fresh meat for me tomorrow for the first time in many days.

Even in this out-of-the-way place I do know war has come to Europe. We are feeling the effects in the rising price of tinned goods. I am already trying to be less dependent on outside food supplies. I am hatching out more chickens and raising more vegetables in my own garden. When the first news came, it took all the heart out of me.

### **An Irreplaceable Loss**

We have deep concern for the health of our missionaries. The situation in China demands unusual fortitude, while India and Burma with momentous developments place increasing burdens on mission stations already greatly understaffed.

In the untimely death of Miss Grace A. Maine at Moulmein, Burma, a few months ago the Woman's Foreign Board lost a valued missionary. A sketch of her life was published in last month's *MISSIONS*. In the last few years of her life she was in evangelistic work on the Nyaunglebin field, where her work among the villages met with fine response. Her last letter from Burma reached New York a few days after her

death. She wrote in part: "With so few missionaries, changes are necessary to permit furloughs, and so my days at Nyaunglebin are numbered. Miss Beebe of the Karen Woman's Bible School goes on furlough in the spring and I move back to Rangoon early in 1940 to relieve her. I have been very happy to have this evangelistic work and feel my experience will help me to understand better the needs of young women, preparing to go out as village workers."

Again the needy Karen field is without a missionary. One must be sent soon or the work of years may be jeopardized.

#### Retirement in Congo

Two veteran missionaries in the Belgian Congo field are now over 65 years old. Three more will reach retiring age within the year. In the next five years 8 more will retire and within the decade, 24—meaning necessary replacements.

Dr. Catharine L. Mabie has served in the Belgian Congo since 1898. She was the first woman physician of our denomination to enter that field. In 1911 she joined the staff of the school at Kimpese, which was established by American and English Baptists in 1908 to train teachers and evangelists. Because of her exceptional ability as an organizer and executive she proved herself invaluable to the institution in working out educational, medical and missionary policies. She also has conducted many public health campaigns in the villages. Medicine and surgery are the parables through which she seeks to interpret the love of Christ.

The King of Belgium conferred upon her the decoration of *La Croix de Chevalier de L'Ordre Royal du Lion* in 1933 to honor her 35 years of service as a medical missionary in the Congo. In 1934 a normal department was added to



*Dr. Catharine L. Mabie teaching her class of Congo women*

the School for Pastors and Teachers at Kimpese, the only one of its kind in the country. In 1939 a post-graduate course for ministerial students was added with the plan that the school develop into a theological seminary "able to prepare students for the nurture and care of the Church of Christ in Congo."

We honor Dr. Mabie, who has been one of the leaders in this achievement, for her splendid understanding of the needs in developing native Christian leaders. In addition to teaching and medical practice she has made valuable translations for Bible teaching and medical courses.

The time draws near when younger hands must take over this ministry. It must be as ably continued or the work will be seriously hampered. Where among Northern Baptists can such a worker be found and the funds with which to support her?

#### Building With China

Dr. Velva V. Brown has full charge of the Scott-Thresher Memorial Hospital, Swatow, South China, which is now in the Japanese penetrated zone. Two years

ago she had the help of a missionary nurse and an American doctor. Then for several months under the pressure of war conditions she worked alone with only a limited Chinese staff to help her.

This hospital has long been in need of alterations and repairs. Now work on the buildings is actually being done, not because of money in the budget, but because of Dr. Brown's ingenuity and efforts. By doing her own planning and supervising and by having laborers who wish to work off hospital bills, she had kept the overhead expense very low. An addition of four rooms to the main building has provided a more adequate out-patient department, while the old out-patient building has been remodeled into an attractive nurses' home. Besides the improvements on buildings and property Dr. Brown is making plans for a much-needed tuberculosis unit. She is now living in hopes that more peaceful times will bring the realization of such a project. A doctor must be sent at once to help her. We cannot stand by and watch terrific odds weaken so heroic a missionary.

*(Continued on page 190)*

# TIDINGS

## FROM THE FIELDS



### The Gospel in Home Missions

#### New Missionaries to Hopi Indians

The coming of Rev. and Mrs. Edward Derbyshire to Polacca, Arizona, marks a new epoch in the work of the Hopi Indian Mission. Heretofore, four women—two at Polacca and two at Toreva—have been in charge of the two fields. The need of a man to work with the men and boys has been especially urgent since the death, on May 20, 1938, of Pliny Adams, native Hopi evangelist. Mr. Derbyshire serves as pastor of the two churches—one at First Mesa and the other at Second Mesa. Mrs. Derbyshire works with the women and children at Polacca. The church at Polacca has a membership of 56 Hopis and 29 Navajos. Aside from a very little work by Catholics, Mormons, and a native preacher, this Mission is carrying on the only organized Christian ministry at First Mesa.

Mr. Derbyshire is a graduate of Crozer Theological Seminary. He has held pastorates in Maine, Ohio, Montana, and Idaho. While in Montana, Mr. and Mrs. Derbyshire were especially blessed in their work with the Crow Indians at Lodge Grass and Wyola.

Among the outstanding events of their first few weeks on the Hopi Indian field, was a conference with Miss Mildred Cummings, Dr. Mark Rich, and the missionaries at Toreva and Keam's Canyon. The meeting was held near the ruins of the old mesa village which the Harvard University expedition has been excavating.

The conference at which the program for the year was mutually worked out, was most helpful for the new missionaries.

The following report comes from these new workers at Polacca: "A camp meeting was held at the ranch of one of the Second Mesa Christians. Some provisions were taken by the missionaries and



*Rev. and Mrs. Edward Derbyshire*

some were provided by the hostess, including native watermelon and the usual Indian raised bread fried in fat. By dusk the meal was cleared away, and several Hopi families gathered in the house with the missionaries, where hymns were sung in English and Hopi. Following this, one of our young English-speaking Indians gave a talk in Hopi. He urged those who were not Christians to give earnest thought to the gospel. He told

them to read their Bibles and think, and if there were things they could not understand, they should ask the missionaries. The ride home in the moonlight gave opportunity for intimate conversation between the Christian Hopis and the missionaries; and in the last stage of the journey all joined in singing Christian hymns. The new missionaries are looking forward to next summer when they hope to have many such meetings."

#### *The Keynote of Evangelism*

In every phase of our work at the First Roumanian Church in Cleveland, we steadfastly maintain a definite note of evangelism, and God has given us soul-satisfying results. A Class of 12 boys is typical of the Sunday school. All but two have accepted Christ as their Savior. Since her conversion, three years ago, Mrs. B— has suffered persecution. For months her husband prevented her coming to our meetings, hoping thus to wean her away from the Baptist faith. Last Sunday an unexpected opportunity came for Mrs. B— to attend church. After relating some of her experiences during the past months, she added: "My husband does not realize that the Christian life can be lived without going to church. I read my Bible and prayed in secret, and God seemed nearer to me than before. But of course it is sweet to have fellowship with Christians."—Amelia Bartel, First Roumanian Baptist Church, Cleveland, Ohio.

#### *The Power of Friendliness*

Last spring we placed a lovely Danish woman and her four children in one of our Baptist Sunday

schools close to her home. Since then her eldest daughter has joined the choir, her eldest son accepted Christ and was baptized last June, and the mother has become a teacher in the Primary Department.—*Ruth Maguire*, Christian Friendliness, New York, N. Y.

#### *Baptisms in Nicaragua*

Although Sara's grandmother so opposed her baptism that she had had to wait for a time, this girl was among the 42 baptized in our church in Managua, Nicaragua, during the last six months. She now heads the missionary committee of the World Wide Guild, has read all the books on our accredited list, has prepared most interesting missionary programs, and is carrying out effectively the local White Cross work. Sara is of school age but not in school. If there is enough scholarship money, we should like to put her in school next year. I hope you will especially remember in prayer our new converts. While they are with us in our Baptist school, in a Christian atmosphere, it is easy to live a Christian life, but when they go to non-Christian homes, there are so many opposing factors that it takes a strong Christian stand to remain true. Several of our boarding school



*Steve, the interpreter at Sunlight, with his wife and granddaughter*

students in Colegio Bautista have expressed a desire to accept Christ, but are hesitating about a public declaration.—*Mary Butler*.

#### **DID YOU KNOW?**

The Baptist Missionary Training School is a child of the Woman's American Baptist Home Mission Society.

Bachelor of Arts and Bachelor of Religious Education degrees are now granted.

There are over 1,000 graduates from the Baptist Missionary Train-

ing School serving as missionaries, directors of religious education, pastor's assistants, and religious workers.

Among the racial and national groups represented in the student body are: Negro, Cuban, Haitian, Portuguese, Roumanian, German, Italian, Polish, Chinese, Mexican, and 23 states.

Miss Isabel Crawford, missionary to Indians for 25 years, gave to the Baptist Missionary Training School its Prayer Room in memory of her mother.

The Baptist Missionary Training School has a Christian Center, sponsored by the Field Work Department, which has an average monthly attendance of over 900.

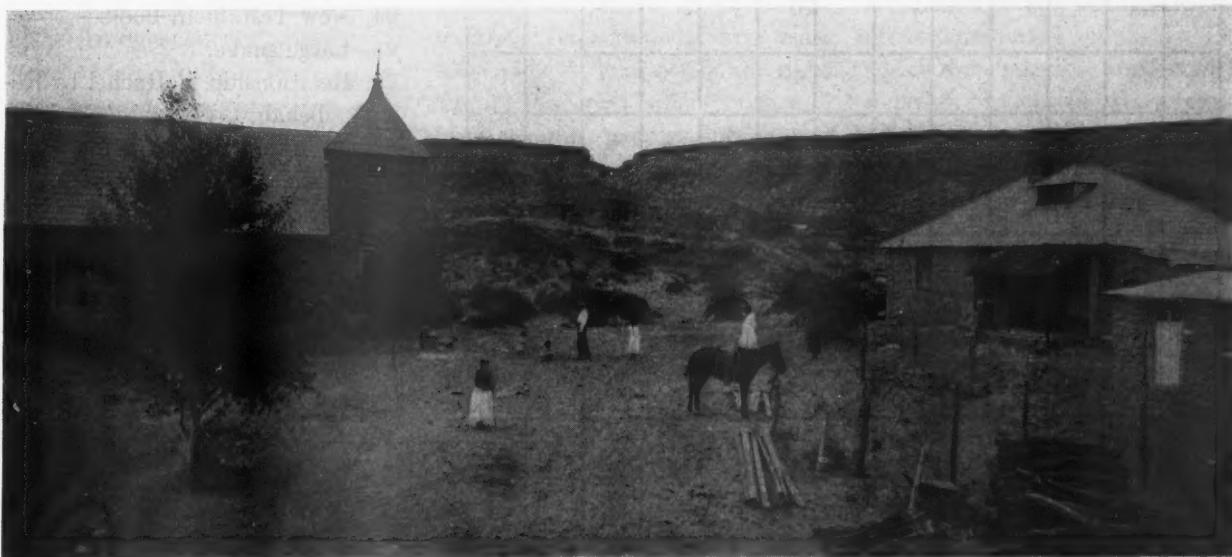
In the Christian Center, there are 18 groups for all ages, supervised by 28 student teachers.

The Baptist Missionary Training School has a co-operative plan for housework which cuts the expenses of room and board to a surprisingly low cost.

It costs only \$320 to attend the Baptist Missionary Training School from September until June.

The courses offered include Bible, religious education, social sciences, history and missions, Eng-

*(Continued on page 192)*



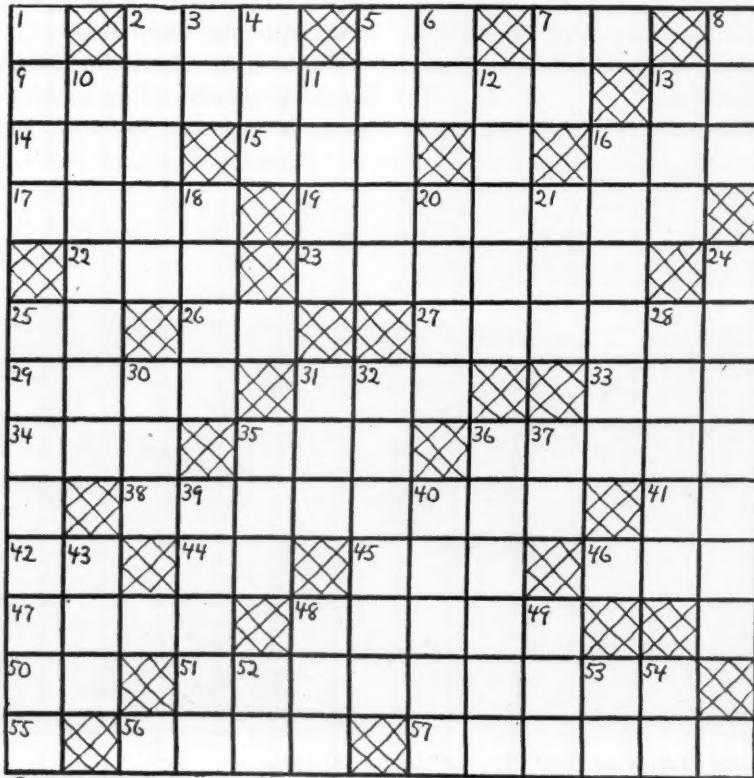
*The Sunlight Mission Station at First Mesa, Polacca, Arizona*

## MISSIONS CROSS WORD PUZZLE PAGE

## No. 37—Fruits of Faith

## ACROSS

2. "Now faith is the substance of things hoped . . ."
5. ". . . it he being dead, yet speaketh."
7. "But without faith . . . is impossible to please him."
9. "And Saul smote the . . ."
13. Noah "prepared . . . ark."
14. Man loyal to David; ire (anag.).
15. Clamor. 16. Anger.
17. "The . . . are a people not strong."
19. Artlessness.
22. "framed by . . . word of God."
23. "ordain . . . in every city."
25. City in Palestine.
26. "dead raised . . . life again."
27. Member of a Jewish sect.
29. "by faith . . . , being warned."
31. Third king of Judah.
33. Library.
34. ". . . what more shall I say?"
35. Mischievous child.



36. Send elsewhere.
38. "having . . . eternal redemption."
41. Religious organization.
42. "the evidence . . . things not seen."
44. "God having provided some better thing for . . ."
45. New Testament book.
46. "are there . . . that be saved?"
47. Native (Feud. Law); fine (anag.).
48. Part of the body.
50. From.
51. Percolating.
55. "For he looked for . . . city."
56. "And have tasted the . . . word of God."
57. "seven men of honest . . ."

## DOWN

1. "Call me not Naomi, call me . . ."
2. "These all died in . . ."
3. Oil, a suffix.
4. "By faith they passed through the . . . sea as by dry land."



## Last Month's Puzzle

5. Twofold (rare).
6. Yukon Territory.
7. "as seeing him who . . . invisible."
8. "Therefore sprang there even of . . . , and him as good as dead."
10. Joseph "made . . . of the departing of the children of Israel."
11. Pharaoh's first dream was about . . ."
12. Sprites.
13. "But we . . . not of them who draw back."
16. "vaunteth not . . ."
18. Third son of Adam.
20. Fancy. 21. Bitter vetch.
24. New Testament book.
25. Large snake.
28. Relationship of Rachel to Rebekah.
30. "Why make ye this . . ."
31. Vessel used by early Christians.
32. "who through the eternal . . ."
35. Pronoun. 36. Reverence.
37. "called the altar . . ." Jos. 22:34.
39. Comic actor.
40. "I will . . . leave thee."
43. Reward.
48. Doctor of Laws. 49. Tear.
52. Shout of triumph.
53. "but if any man draw back my soul shall have . . . pleasure in him."
54. Weight.

# MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## Missionary Education in the Unified Church Program

AMONG the many problems involved in the development of a unified educational program for the local church is that of missionary education. What happens to this important interest of the church when program unification takes place? How does missionary education fare under such a situation? What are its opportunities in the new setting? What are the results in terms of missionary knowledge, interest, giving? Such questions as these the writer has been asked. Out of eight years' experience with a pioneering church he attempts an answer.

The historical development of the commendable effort to provide an adequate missionary education for the denominational constituency is well known. This effort began in a day of limited and shortsighted religious educational thinking in which the interests of missionary education found little place. In consequence, a policy of separate and independent organizations and programs for missionary education was inevitable.

Today the situation is changed. Missionary education is now accepted as a prime essential of religious education. Hence a growing disposition, not only on the part of our religious educational leadership, but also on the part of the mission boards themselves, to sponsor a comprehensive educational program with missions as part and parcel of the total curriculum policy. In such a program missionary education ceases to be an elective interest of minority

By OSGOODE H. McDONALD

*Pastor of the Immanuel Baptist Church, Rochester, N. Y. and Chairman of the Northern Baptist Council on Christian Education*

groups, if such has been the case. It now becomes an integral element in the educational experience of every individual who shares the church's life. Missions is no longer a segregated interest. Its spirit comes to pervade every interest.

The church of which I write is committed to a unified educational policy which centers in a Sunday morning "Graded Church Program" timed from 10:30 to 12:30 o'clock. For the first half hour all, young and old, unite as families in the church's worship service. (This church believes in the "family pew.") Then, at 11:00 o'clock, the children's recessional leads the boys and girls of the Kindergarten, Primary and Junior Departments to their departmental and class activities which continue until 12:30. The high school boys and girls, young people and adults remain for the sermon which is followed by their classes for the day. At 12:30 all are dismissed together. The people thus come to church as families and go home as families—a real consideration where distance is a factor and there is only one family car.

On Sunday evening the great majority of the members of the High School and Young People's groups return for a two-hour extension program. Among the various week-day extensions are the meet-

ings of the men's and women's organizations which are part of the church's provision for adult education. All this is considered "church" and is sponsored by the church's Board of Religious Education in which all departments of the church's program are represented.

It should be noted that in this unified church program there are no missionary organizations as such. It is, however, a primary principle of policy that missionary education shall be an important consideration in all program planning. The extended Sunday morning time schedule makes possible two annual projects of six weeks each in "world friendship" for all the children of the church. In these projects all the missionary education materials suggested year by year for separate missionary organizations are used, and more. The Sunday evening program for High School and Young People's groups gives further opportunity for vigorous missionary emphasis. Here again the materials suggested for separate organizations are used to advantage. A "Youth Budget" is now being planned for these groups. This will provide opportunity for the designation of funds to the various missionary objects of the regular church budget—a valuable educational experience. The Adult courses in the Sunday noon schedule have been planned upon a quarterly elective basis. There is thus periodic opportunity for missionary courses here. The course for the recent fall quarter entitled, "Why Missions?" was well received. The minister's ser-

mon stands at the very heart of this Sunday morning program. "Missionary Sermons" are preached from time to time, and the missionary emphasis finds its way into many another sermon. Then, too, prayer for missions and missionaries forms a constant element of the church's worship. Beyond this Sunday program are further developments. A six-weeks' series of midweek services with missions as the central theme brought out a record midweek attendance. The women's organization has a program in which the missionary emphasis is constantly to the fore, with speakers, forums, reading assignments and a wide range of practical service activities. Even the men's organization has its missionary program, although it may not always be so labeled. The men of this church will not soon forget an evening last year spent with Dr. Peter Shih of West China. Finally, there are the monthly church dinners, attended by a large and representative group of members and friends, and where for the past three years almost half the guest speakers have been the direct representatives of the church's missionary interests.

Here is a church with a unified program in which there are no missionary organizations as such. The church itself is a missionary organization, however, and every department of its graded program has missions in it.

The results? Let it suffice to say that missions enjoys unquestioned popularity throughout the life of the church. Missionary speakers are received with enthusiasm. Missionary reading is in constant circulation. Missionary projects never fail of support. And missionary giving? Through difficult depression years, when every other budget item has had to be cut, missionary giving has not been curtailed. And now that budget

increases are in order missionary appropriations are among the first to be increased. Program unification can mean missionary advance!

#### Easter Plays

*Plays for High Holidays*, by JANET E. TOBITT and ALICE M. G. WHITE (E. P. Dutton, \$1.50) contains four plays, two for Christmas and two for Easter. The book con-

tains invaluable notes on interpretation, production, sound effects, settings, and costumes. The volume will be greeted with enthusiasm by teachers and leaders of social, recreational, church, or Sunday School groups who have become discouraged by the triteness and mediocrity of most plays that are written for amateurs and young people.

## ROYAL AMBASSADORS

#### New Camp Circular

The bugler appears on the cover of the new camp flier which has been prepared by the Department for the use of camps across the country. Last summer 32 camps using the R.A. program were held in the territory of the Northern Baptist Convention. The two outside pages are devoted to general information regarding these camps and the two inside pages are left blank so that local camps may mimeograph or type thereon whatever information they wish. The Department will supply to local camps free a quantity up to 500 copies. Now is the time to be

thinking about where boys will be spending their summer, and it is hoped that camp directors will make use of these fliers.

#### A Business Man's Testimony

I am a very ardent believer in the Royal Ambassador program and have had the opportunity to observe its growth and development here in New England. I have been associated with boys' work activities for some time. I firmly contend that we have in the Royal Ambassador movement the finest organization in existence for the spiritual development of our Baptist boys. I have seen them grow up, a missionary-minded, purposeful generation of the coming Christian laymen which our churches are so desperately to need in the days ahead.—Leland W. Kingman, High Counsellor for Massachusetts.

#### Field Work in Illinois

In November and December Field Secretary Floyd L. Carr, in company with Rev. Paul E. Alden, High Counsellor for Illinois, held father-and-son banquets in Chicago, Aurora, Ottawa, Rockford, Rock Island, Galesburg, Decatur, Springfield, Quincy, Alton, and Murphysboro. Everywhere deep interest and definite results were



the rule. The average attendance at these meetings was 71, the best average attendance of any series of father-and-son banquets or Royal Ambassador promotion meetings in Mr. Carr's experience.

#### Baptist Youth Conference

The Royal Ambassadors were represented at the Baptist Youth Conference held at Denison Uni-

versity, Granville, Ohio, in December, 1939. A fine report of this meeting by Dr. Jesse R. Wilson appeared on pages 104-105 in last month's MISSIONS. It is hoped all Royal Ambassador groups will read this and become acquainted with the issues involved. A copy of the printed report of this conference will be sent on request. These reports have already been sent to the State High Counsellors.

## WORLD WIDE GUILD

### The Denison Youth Conference

*Dear Girls of the Guild:*

The Youth Conference on the Denison campus is now history. To those privileged to be a part of it these words become written with new meaning in a present day setting. If ever one were tempted to question the present generation, its ability, diligence or faith this conference was a refreshing reminder of the potential power of that group which has its first allegiance in the young Christ. Coming at the close of a year which has massed youth in response to fear, blind obedience and violence, this conference set us facing the new year with quickened hope and confidence renewed.

What a group they were! Rarely has such young leadership been assembled in our denomination. The sheer ability of them was impressive. Out of 137 in the conference, 114 were college young people. The spiritual quality of them was very real. It showed in the seriousness with which they gave themselves to their task, in the spontaneous prayers during worship periods, in their attitude toward each other. In the hearts of all was the expectant petition voiced

by one boy at dinner one night when he prayed, "Our Father, we are standing on the threshold of a new year, grant that it may be also for us all the threshold of a new spiritual experience."

It was a thoroughly representative group. All but one state in the



*The Steering Committee of the Youth Conference at Denison University*

Northern Baptist Convention sent delegates. The group embraced all types of youth work in our churches; they came from 22 occupations; 67 men and 70 women.

It was a youth group. Only six were over 25 years; 89 were 22 or under. And it was a youth conference. Make no mistake about that. Yes, older people were there, 28 of them representing 17 agencies in the Northern Baptist Convention. But this was a case of older people being "seen but not heard" for they were in the role of "observers."

It had within it a Guild group. No one knew how many Guild girls were there till our picture was taken. We are glad they made the contribution in their groups as our representatives working with others at the common task.

The Youth Conference at Denison doubtless made history. On the first afternoon they faced their task. It was rooted in their Christian faith as Dr. Earl Frederick Adams led them in a service of devotion and prayer which at once united their hearts and purposes. It was placed in a world setting as Charles Wells lifted the horizons of the present world in which their Christian lives must have significant influence. It was given youth emphasis as Dr. Luther Wesley Smith laid upon them the responsibility of their leadership. A general conference clarified the specific task—to lay plans for a new inclusive national youth organization of Northern Baptist young people.

Six groups led by three young women and three young men sat down to face phases of the task for the remaining days. They sought to be constructive and fair, to see values and to find solutions for problems. Full reports cannot be given here but some points of each can be mentioned.

The group dealing with the name of the new organization recom-



*The World Wide Guild was well represented at Denison*

mended THE BAPTIST YOUTH FELLOWSHIP as one that was inclusive, representative and permanent.

One group had the assignment of stating the purpose of the Baptist Youth Fellowship. This had to do with personal allegiance to Christ, growth in Christian living, evangelism and missionary effort, study and adjustment of social issues, and development in leadership for all kinds of Christian work.

Another group considered the nature of the program of activities. Plans were suggested for a National Council of the Baptist Youth Fellowship to be held every two years in connection with the Northern Baptist Convention.

Still another group dealt with the plan of representation on the National Council of the Baptist Youth Fellowship to be composed of 75 to 100 members.

The group dealing with the plan of organization suggested that the Baptist Youth Fellowship include all young people from the ages 12 to 25 inclusive. The officers of the Fellowship would be the same as the officers of the National Council. The following departments of work were determined upon: Missionary Education, Leadership Training, Personal Development, Social Action and Student Work.

The remaining group had perhaps the most difficult problem, that of relationships to other agencies and groups in the denomination. It was planned that the Baptist Youth Fellowship shall have financial relationship to the Northern Baptist Convention and cooperate with it. On the Council on Christian Education the Baptist Youth Fellowship replaces the Baptist Young People's Union of America with four members representing it. There is to be a Youth Committee in the Council made up of these four members and three additional Council members.

In order that there may be a united approach to young people in the denomination, it was suggested that the Council on Christian Education elect the Young People's secretarial staff. Further, that the young people's staff of the Baptist Young People's Union, the Board of Education and the Publication Society be part of the staff of the Baptist Youth Fellowship and that the funds now being contributed to those phases of work be contributed to the Council on Christian Education for these purposes.

More history is still to be written. You have a part in it. A Continuation Committee of seven was

elected at Denison to work with the Council on Christian Education in bringing the Denison report to a group of representative young people in each state for their study, suggestions and actions.

A committee in each state will be planning for this representative gathering. As soon as two-thirds of the states have given their reaction to the Denison proposal, all the findings are to be reported to the Council on Christian Education for final action.

A few days after the Denison conference the Council on Christian Education met to receive the report. The report made a fine impression on the Council. Two actions were taken at the Council meeting, one approving the report in principle and one appointing a committee to study it because it must be considered as tentative.

What does all this mean for Guild? The Denison plan does not change materially the national plan of work of the World Wide Guild. There has been no national Guild organization in the sense of elected officers, Board of Managers and constitution. Nationally the Guild has had a secretary, a program and promotion and education. Therefore no organization of World Wide Guild had to be disbanded or merged. The Denison report does effect the relationship of the Guild. It places it under the Council on Christian Education.

Since the Baptist Youth Fellowship is a national organization, it does not affect organically the state, association and local church Guild organization but seeks to work cooperatively with them.

The World Wide Guild has had distinct values and emphases which girls themselves appreciate and will wish to conserve because of the development coming to young women in such an organization. This does not mean, however, that it cannot share its emphases with

other young people, help in the building of the total youth program so that a larger measure of unity and cooperation is realized among Baptist Young People. The way in which Guild girls cooperated at Denison is evidence of our desire to be a part of any constructive youth movement in the denomination.

A new adventure in cooperation has been proposed for Baptist youth by Baptist youth. The adventure lies with youth. The Guild too makes answer and writes its page in the new history of Baptist young people.

Most sincerely yours,

*Elin P. Kappan*

152 Madison Avenue, New York, N. Y.

#### Denison Impressions

As I review the few short days at Denison I remember vividly several things. First of all some statements in Charles Wells' opening address. "Now is the time for hope; the time for alarm is past." "People today are searching for a way. We Christians have

a Way in Jesus." Another feature of especial interest to me was the informal prayer groups which were held on my floor every night. After many turbulent discussions during the day and evening, those few minutes of prayer and devotion gave us all a clearer and calmer outlook on the situation. It also gave us a feeling of nearness to each other and God. As Baptist youth from all the states in the Northern Baptist Convention were united at Denison through prayer, fellowship and working for a common cause, so are we still united as in our respective states we begin our particular tasks in helping to establish the Baptist Youth Fellowship.—*Jane Bennett*.

First of all, one of my pet tests of conferences can be applied to it successfully, and that is, that it was only the beginning of the inspiration—that it started me thinking and praying in such a way that the vision grows brighter, not dimmer, as time goes on. I feel that we accomplished something at Denison that we couldn't have done with all our varied backgrounds and ideas if we hadn't had a common purpose, and if God had

not been directing us. I can see nothing inconsistent in a national Baptist youth organization, with the local groups continuing each in its own special field.—*Jean Linklater*.

My mind is still a bit confused by the vastness of the task we have undertaken. I just realized, as I have been sitting here, that this is a crisis in our missionary education. Either we may plunge forward and go farther, due to a widened field of endeavor, or we may become lost by shifted emphasis in our youth work. It is up to us workers to see that the former is realized and the latter avoided. As for the conference itself, I may say that I received inspiration from seeing a group of people, widely separated geographically, who were working so closely for the same ultimate ideals because I know now that my group in Albany is not alone in its effort to bring about the Kingdom of God on earth.—*Mildred Labrum*.

#### Are You Coming?

Where? To the Northern Baptist Convention of course, at Atlantic City, New Jersey, May 21 to 26.



*Delegates from nearly every state in the Northern Baptist Convention were at Denison*

This is a very special year for the Guild, for we turn the quarter century mark in Guild history in 1940 and therefore some special celebrating is due. The Guild day has expanded to a week-end, May 18 and 19, and the girls of New Jersey, New York and Pennsylvania will be host to Guild girls who come. Conferences are being planned for all day Saturday with a banquet at night. We shall have a Guild worship service Sunday morning and a tea in the afternoon honoring Alma J. Noble, our "Alma Mater" through the years, and the Woman's Boards. The

banquet is to be at the Monticello Hotel, and the other conferences and events at the Jefferson Hotel. Send reservations for hotel and banquet to Miss Nana Helwig, Box 498, Asbury Park, N. J. Detailed information from your State Guild Secretary.

#### A Correction

An unfortunate error crept into the World Wide Guild section in the February issue of *Missions*. The picture on page 120 was incorrectly captioned "Kodiak Guilders." The cut should have appeared on page 117 as it was a photograph of the girls in the Junior Chapter at Ipswich, S. D.

One boy can shoot an arrow straight into the bull's-eye. Another could scarcely hit the side of a house, but oh what beautiful sounds he can bring from a violin!

There are farmers and doctors, carpenters and ministers, engineers and storekeepers. Some people eat with forks, some with chopsticks, and a few I know use their fingers. Some people read from left to right; some read from right to left. Some of us use umbrellas to keep out the rain, others to protect themselves from the sun. Some live in Maryland and some in California, some in Mexico and some in China.

But in spite of all our differences, people, like snowflakes, are made according to a simple plan. Like the six points in every snowflake, there are certain points in which all people are alike: Eskimo girls and African boys, old men and newborn babies. Everybody all over the world is breathing to keep alive. Everybody all over the world eats food to give him strength and sleeps to rest his body. Our "curiosities" all begin to tickle when someone tells us of a radio program we haven't heard. It brings a grin to any boy's face if Uncle John praises the airplane model he made and says it's a "beaut." And it makes all of us very happy to have mother tuck us in at night.

Surely God did a wonderful thing when He made us. He built us all on the same plan so we could live together easily, but He made us just different enough so there'd be house painters to brighten our houses, singers to delight our ears with music, builders to span our rivers with bridges, farmers to grow our corn, doctors to heal our sick, and mothers to care for our children.

Like the snow, it doesn't much matter where we are dropped at birth, America or Greenland.

## Children's World Crusade

*Dear Crusaders:*

How the winter days have hurried by! Every time it snows now we wonder whether it is the last snow for this year. Don't you love to wake up in the morning and find a quiet world, softened by a white blanket of snow, jaunty caps on the telephone poles, fur trimming on the window sills, and smooth deep drifts in the yard?

Often it is still snowing when you awake, and you scurry into your snow suit, eager to get outside while the last big snowflakes are still coming down. It's fun to feel the soft, cool tickle of the flakes as they fall against your cheeks.

Did you ever hold out your arm and let the flakes fall on your dark sleeve where you could examine them closely? They are like tiny pieces of dainty lace, every single one a different pattern. I have never yet seen two exactly alike. But in one way they are all alike. No matter how fancy their design, they are all made from one simple pattern. They all contain six points. Their design is never helter-skelter like a baby's draw-

ing, but always carefully planned and balanced like the work of a master craftsman.

There's one other way in which snowflakes are alike. Regardless of their size or shape, they are all joining together to carry out God's plan for the world. Each flake is adding its feather-weight to the blanket of snow which covers the earth and protects the grain and grasses, bulbs and flowers from winter frosts.

I'm quite sure you've examined snowflakes on your sleeve, but did you ever take such a careful look at people? You'll find them just as different as snowflakes: faces of all colors; curly-haired, straight-haired and no hair at all; legs of all lengths, noses of all descriptions, dimpled chins, freckled faces; beautiful people, homely people, and just plain people.

Even twins are different when you peek under the skin. Some people get 100 in arithmetic every day, yet can't spell "cat." Others know the capitals of every state, but couldn't draw a flag-pole if their promotion depended on it.

What really does matter is that we put ourselves on our sleeves where we can examine ourselves. Don't worry, the six points will be there. God has taken care of that. What we must look for is our own special pattern which is different from anyone else's anywhere. What are the special gifts God has given us? Is it easy for us to make friends with foreign children? Can we build clean, airy, beautiful homes for children who now live in the slums? Can we draw beautiful pictures that will show children everywhere the loveliness of God's world?

Every snowflake joins gaily with his fellows as they work with God according to His plan.

Let us find our special gifts and then with a smile on our lips and a song in our hearts join with people all over our world, in China, Spain, Africa, India, who are using their gifts to help bring about God's plan for a world that is beautiful and lovely, a world that is full of justice and peace and love for His children everywhere.

*Emily F. Bergen*

152 Madison Avenue, New York, N. Y.

#### A Message from Assam

Dear Crusaders:

I've just heard that we are to have visits together from time to time this year. Though I can't visit each of your homes or churches you can all come over here, can't you? Get on a ship at San Francisco or New York and you will finally arrive at Calcutta, India. Aren't you glad to have imaginations so we can really meet there on the dock? Only Dr. Downs and I will be there to meet you. As we are sure you will want to see our children and the Garo people among whom we live, we will need to hurry the 400-mile trip. We travel part by train to the Brahmaputra River, then a 40-mile ride on that



*Mrs. McKinley Backbone and children at Lodge Grass, Montana*

river in a bamboo-covered native boat. This sometimes means sleeping on the floor of the boat and the boards are hard. When we get out of the boat the first thing we do is stretch well for we haven't been able to stand upright for the many hours we have been coming in the boat. (We call boats *rings* which seems like an English word to us though this word really belongs to India.) We forget how tired we are when we see the muddy, bamboo thatched village before us. Awaiting us is a big bus—not very comfortable looking. When we examine the seats we find no springs nor soft upholstery. Our baggage (we call it *mal* over here) is piled inside and on top so we hunt a place to sit in the space left over. What a road! Through jungle growth on either side we travel for 30 miles, gradually climbing up hill until we see what seems a high mountain ahead of us. We tell you that is called Tura Mountain. At last we come to the town, traveling along its one road—past the market place, past the government low, whitewashed

buildings, over a small bridge and up to a wooden schoolhouse. A huge group of brown-skinned girls stand waving at us and singing what we think is "America." It really is the English national song. They are hill dwellers called Garos. As we get out of the bus and walk along with them we hear them talking a strange language, used only in these hills and nowhere else in India.

Another corner comes and there we see all the mission buildings, missionaries' houses, and the four Downs children waiting to meet us.

First there is growing-up-fast 11-year-old Joyce with a light colored braid over each shoulder. Then Carol with reddish brown braids which are too short to be placed anywhere special. She is nine years old though she will likely proudly add six months to that number. Then comes slow-moving, plump Frederick, our only boy. Last, not-quite-four-year-old Jane comes and speaks with a mixture of English and Garo. We are all tired and want to go into

the bungalow to rest, but first the children have to introduce you to their playmates who live across the road from us and whose parents are, of course, missionaries too.

"Next time you will be rested I'm sure and ready for a visit up the hill to a room in the same building where the sick school girls stay, and where nine motherless babies are living until they are old enough to eat rice.

Your Friends,  
*The Downs*

#### Meet Our Indian Friends!

You've all been waiting to hear about Dr. and Mrs. Petzoldt, our special interest missionaries among the Crow Indians in Montana. Dr. Petzoldt says there are lots of Indian boys and girls in his mission. He wants you Crusaders to get acquainted with them during the year. Throw back your shoulders, smooth out your clothes, put on a big smile, and get ready to meet these children. Here they are: Marjorie Scolds the Bear, Polly Grasshopper, Stanley Bull Weasel, Lizzie Raise Up, Agnes Yellow Tail, Lewis Walks on Ice, Barbara Pretty Beads, Birdie Three Four Top, Jimmie Rides a White Hipped Horse, Aegidius Comes In a Day, Chivers Left Hand, Florence Medicine Tail, Alexander Short Boy.

#### March in Japan

"Time to have tea with the dolls," announced Mother. Keiko and Reiko with two of their friends came into the front room where their dolls were arranged in a copy of the Old Japanese Court. The children sat on tiny cushions in front of the dolls eating small cakes and drinking tea out of small cups, pretending that they were the dolls who were having tea.

"Did I ever tell you where these dolls came from?" asked Mother.

"One time when Grandmother was a little girl she lived in Kyoto,"

Mother began. "The little girl who lived next door was very poor.

"The day before the doll festival your grandmother ran out to play with her friend next door. She called, but since no answer came she thought her friend had gone away. All at once she thought she heard a faint weeping sound from the back yard next door. Running around behind the house she found her little friend weeping.

"The little girl was feeling sad because she knew that the next day was March 3rd and that everyone except her would have their dolls out. She couldn't have any because her mother was too poor.

"Grandmother comforted her friend by saying that she really didn't see why people made such a fuss over dolls anyway, and that she could have half of hers.

"Grandmother ran into the house and persuaded her mother to let her take the dolls and arrange them at the home of her little friend. The next morning both friends were happy, as was all Japan. They went in and ate cakes and drank tea before the dolls.

"That afternoon Grandmother's aunt came to visit them, and was surprised not to see any dolls. She merely smiled when she was told the reason, and said nothing. The next year just before the girls' doll festival a huge box arrived for Grandmother from her aunt. When she opened it, she found lovely Emperor and Empress dolls dressed in the beautiful old court style. There were all the court nobles dressed in their gorgeous silk robes, and several court musicians.

"Grandmother had never seen such a beautiful set of dolls before, and how proud she was of them! But the little girl next door was just as proud of hers, for they were all hers now."

"And are these the same dolls that came to Grandmother from her aunt?" asked Keiko.

"Yes, my mother gave them to me and I shall give them to my first little girl who has a daughter."

"I hope I get them," said Reiko and Keiko in chorus.

#### White Cross for Assam

Mrs. Downs has some exciting new ideas for White Cross:

1. Pretty colored pictures to be used in making scrapbooks.

2. Plain scrapbooks to paste pictures in or cheap grade drawing paper. She says, "If a village has a picture book—even one for all the children in the village to share—that village is mighty set up, for pictures are things our Garos love, but have mighty few of. It is not at all unusual to go into a Garo home and see a picture from a tin can of fruit or vegetables carefully hung on the wall. We sell our used tin cans and they bring a higher price if a picture is left on them."

3. Small colorful cotton bags for rice gifts—5 inches square. The Garo children will use them as pocketbooks. Since Mrs. Downs thought of this idea, the church gifts have increased. "Having a special bag to carry the rice to church in, rather than a piece of old cloth, makes all the difference," says Mrs. Downs.

4. Old beads. "Our people," writes Mrs. Downs, "are bead-loving from heathen days, but they will not buy any from the markets here, but they will buy any we have to sell them. If there are some to be strung it gives our children work to do. This year we made over \$5, just on the sale of old beads from America, and that money is buying two new benches for the Christian lepers to use in the new church."

5. Toys for Christmas.

6. Rubber sheeting, baby blankets, hot water bottles, baby shirts (mostly cotton), diapers, ivory soap and baby powder for the babies in the hospital.

## • THE CONFERENCE TABLE •

### Getting the Word Down

By LUELLA A. KILLIAN

ONE question, asked many times over, has been referred to the Conference Table. "How can we get the word down to the women in the churches?" For some years now the State has functioned as the focal point in woman's work. To its officers and chairmen the word comes, and through them is passed on. It is in part a question of **RELAY**. Items, plans and methods from the National Committee, the Societies, or the Council of Finance are sent to the State President or to the State Chairman of a Committee, if about White Cross work, then to the White Cross Chairman. Step one! The State Chairman sends the information on to each Association President, and Association Chairman. Step two! They in turn pass it along to the representative in each local Woman's Society. Step three! It sounds simple. Where is the difficulty?

Would it be safe to assume, that, as a general rule, the word is sent out from headquarters, perhaps not always with the desired allotment of time, but the information is started on its way? The State Chairman receives it.

A few weeks ago I was in the home of a State Missionary Education and Reading Program Secretary, when the mailman left a large package. "Oh, that's new literature!" she exclaimed with enthusiasm. "What a nice lot of it. That will make a fine bundle to send to each Association Chairman." That was actually how she felt about it. And in a few days the material had been started on its way.

Yet I can well believe, that in this same State, some mission-

ary women have never heard about "Barranquitas;" reached the "Frontiers" Hazel Shank wrote about; seen pictures of those new buildings at Mather; or been enlightened by "Home Mission Facts." (And that was a wonderful packet of literature!)

Somehow and somewhere in this relay game the ball gets fumbled. What are the reasons? We have heard of them, perhaps have spoken them. They range anywhere from an "Incomplete list of addresses," "Sickness," "So busy, just couldn't get to it," to "The children had the measles." Or perhaps the information had been relayed to some chairman who resigned or went to Florida.

Yet the fact that so much information about plans and methods does "get down" or "get up" to the women in the churches proves what a splendid organizational set-up our Baptist women really have and how conscientiously the work is done. "If you want a thing done, get the women to do it," has often been hinted by some of our wise brethren.

Remember those Loyalty Lunches where the delegates returned to their churches and impersonated the leaders who had spoken. How gratifying that in church after church the messages of Mrs. Swain and Miss Brimson were relayed through others so splendidly.

White Cross work is relayed with much efficiency. One needs only to visit churches across the country to see how eagerly the needles ply and the bandages are rolled. The women in the churches know what to do, oh, once in a while there may be a little confusion as just where to send it and how, but the information is some-

where. The women also know about the missionary to whom their White Cross work is going.

Why is it then, that with this splendid organization the word does seem at times, to pass on slowly, or even fail to reach its destined port?

The human equation plays a large factor. It proves how important it is to have the *right person in the right place*. Perhaps too frequently women are hurriedly chosen to serve in a wider capacity when they have not had the helpful tutelage that a local society would afford. Wider fields of service should be the award of work well done, and the local society is a splendid training field for association and state work.

And for that "right person in the right place," there needs to be *consecrated and relentless effort* to know her task; to ferret out ways in which it best can be accomplished. The Baptists belong to no hierarchy. Each woman has freedom, and many times the A B C of details has been purposely omitted that she may use her own initiative.

As for *time* in which to accomplish the task—if honest, we will frankly admit that it is more often a question of *will* than of time. When we make up our mind to tackle a thing, then it is half done. Kagawa expresses it, "Revelation begins in action." We have proven this to be true, not knowing how to do something, we began it and learned how in the doing.

A *right attitude* toward the task makes us eager to achieve it. Work drags heavily when loaded with the "ought" of duty, and assumes enlarged magnitudes when postponed.

Above all else do not permit a few failures to discourage you. In the advertising world a two per cent response is estimated as a good return. What a fruitful en-

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deavor our missionary work really is after all!

While writing these factors which pertain to the psychology of "getting the word down," I have not been unmindful of the many practical ways which help each to know his specific task as stated in the new *Manual* or *The Leader's Guide*. I have taken it for granted that every leader has already thumb marked that part of *The Guide* which relates to her work.

I also take it for granted that anyone who turns to this Conference Table page is a persistent reader of MISSIONS, with its encyclopedia of information, plans and methods. Last month you heard about *Civics*—and that packet of literature for 25¢. If at any time you do not know what to relay, write to your State officer, and if they have received nothing for a

fairly reasonable period of time, they would be justified in bombarding the National Committee or making suggestions. Perhaps you have tried something which you want to share.

Through the centuries the Christian message has been one of sharing. It was on that Easter morning that Jesus said to the women at the tomb, "Go tell." Remember that "they departed quickly," and "did run to bring his disciple word," and "as they went—Jesus met them."

Someone has said that "Wisdom is in knowing what to do next, skill is in knowing how to do it, and virtue is in doing it." And in this relay game of "getting the word down" to the women in the churches it is not only a question of wisdom and skill, but one of virtue as well.

**THE OPEN FORUM OF METHODS**

CONDUCTED BY ELIZABETH I. FENSON

Council on Finance and Promotion, 152 Madison Ave., New York, N. Y.

**Taking Stock**

In these closing months of the denominational year, missionary-minded women are taking stock of 1939-1940. Again the annual program contest enables them to share with others their outstanding successes. Was your year-book unusually attractive and helpful? Send it in. Was your membership campaign successful? Did your plans for White Cross result in greater participation in that important work? Was Christian citizenship given more emphasis in your society? Was the church's subscription list to MISSIONS increased? Tell us about your efforts along these or other lines of missionary endeavor. The year-books, programs and letters will be entered in the 1940 program contest and later shared with other workers through

*The Open Forum and Program Pointers.*

*What are the rules of the contest?* Each entry should have the name of the society and church and the name and address of the program chairman (or other officer). YEARBOOKS may be sent with or without a descriptive letter, but the former is preferable. PROGRAMS must be given in sufficient detail to enable others to follow the plan. Information concerning the source material and notes on invitations, decorations and other special features should be included. LETTERS concerning any phase of the work—membership, student work, etc.—should give in detail the plans followed. None of the entries can be returned.

*What are the prizes?* There will be three sets of prizes—one for yearbooks, one for programs, and one

for letters—as follows: First Prize—\$3 worth of books to be selected from the 1940 reading program. Second Prize—a subscription to *New Literature*.

*Who may enter?* The contest is open to all Northern Baptist women's groups except those represented in the 1939 list of prize winners. (*They will be eligible for the next contest.*)

*What is the closing date?* May 1st—but do not wait until then. Send your first entries now and others later.

#### The Angelus

A Christmas gift box opening service is described here because it offers suggestions for the second gift box opening of the year. The description which follows is based on a letter from Mrs. Toufic Fackre, of the Hanson Place Baptist Church, Brooklyn, N. Y., who wrote, "The spirit of the meeting and the impression made on the many present, including both men and women, led us to pass on the idea to you as a possibility for similar groups who wish to create a novel approach to a gift box service."

The setting contributed greatly to the success of the program. In each window of the room hung a white bell (used at the Mother and Daughter banquet last May), decorated at the top by either a red poinsettia or a sprig of holly. The picture, THE ANGELUS, was set on an easel on the piano and illuminated by an electric light. At the opposite side of the platform a belfry was constructed by turning an upright piano with its back toward the audience and covering it with "stone-wall" crêpe paper. On top of this was the bell tower with a large silver bell. A photo floodlight on a stand was arranged behind the belfry to flood the bell itself with light. The rest of the room was in darkness throughout the program

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except for a seven-branch candlestick on the small table at which the reader of the Christmas story sat. There was also light on the stereopticon screen where illustrated hymn slides were shown.

The Christmas story was read by candlelight. (This could be either *Why the Chimes Rang* or *The Gift of the Carol*, the latter from the book, *At Christmas Time the World Grows Young*.)

As soft music was played on the piano, the leader said, ". . . they saw the young child with Mary his mother and fell down and worshipped him; and when they had opened their treasures, they presented unto him gifts: gold, and frankincense, and myrrh." Then the circle representatives came forward one at a time, and going to the belfry laid their gifts beneath the bell. Each told in a few words what note the gifts of her circle were to strike on the Angelus bell—*Service, Love, Worship, Duty, Faith*. All remained standing at the belfry while the president repeated: "For God so loved the world that He gave His only begotten Son . . ."

"So may we with holy joy,  
Pure and free from sin's alloy,  
All our costliest treasures bring,  
Christ, to Thee, our heavenly King."

This was followed by a prayer, dedicating the offering to "take up the notes of the Angelus bell and ring them 'round the world."

The interpretation of Millet's picture closed with the message that we too need to stop and listen to the call to prayer.

As all bowed in silent prayer, the pianist played *The Angelus*, by Nevin. This composition has "a beautiful meditative theme which makes one feel prayerful."

### Camel Bells

Since the study of the Madras Conference is likely to continue, an invitation used by the Dorothy

Kinney Mission Circle of Woodruff Place Baptist Church, Indianapolis, Ind., is of interest. A camel, cut from buff construction paper, bears the message: "Follow the camel caravan to the study of the Madras Conference. (Time—Place—.)" A tiny bell, cut from bright paper, is hung around the camel's neck.

Regardless of the topic, each program of this group has certain regular features, described as follows in the year-book:

*Church Bells* will bring our devotions to us, turning our meeting places into veritable temples of worship.

*Door Bells* will bring the problems of this year's study . . . to our own doors.

*Telephone Bells* will give us an informal chat on our reading books, and invite each to read further.

*Jingle Bells* will give us a period of relaxation in presenting the lighter side of the program.

The year-book contains many usable quotations, including the Latin inscription on a bell of the Middle Ages: "I am the voice of life. I call you. Come and Pray."

### WOMEN OVERSEAS

(Continued from page 175)

#### Imperative Needs

We send young women as our direct representatives to distant lands to show less fortunate people the way of salvation. These missionaries are the undergirding for

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the entire Christian mission enterprise in the world today—the only international force, creating good will among the nations, building for peace among men. Much of the success of this movement in the past has been due to the life work of strong women and the high quality of their Christian lives. If the good which has been done is to be preserved, and if we are to meet the challenge of present opportunities, we must strengthen our missionary staff and match their loyalty and devotion by our support.

*If you wish to have a direct part in relieving this situation, write at once to Miss Janet S. McKay, 152 Madison Avenue, New York, N. Y.*

(Continued on page 192)

#### Only 66 Copies Left!

The Publication Society reports that only 66 copies remain of the book *Out of the Storm in China*, by WILLIAM B. LIPPHARD which was written for supplementary reading in connection with the mission study topic, CHINA, a few years ago. In order to dispose of these remaining 66 copies the price has been reduced from \$1.50 to \$1.00 per copy. Send orders to any branch of the Publication Society.

## ⊕ THEY SERVED THEIR DAY AND GENERATION ⊕

### Mrs. Brayton C. Case

#### A TRIBUTE BY J. C. ROBBINS

No one who has known anything at all of Mrs. Brayton C. Case during her final months could help being impressed with her assurance of God, and with the way in which her faith in Him triumphed over pain and weakness, and enabled her to face the end with courage.

For many years Mrs. Case had given herself devotedly as a missionary to the people of Burma. She was not "drafted" for the service of the Kingdom—she offered herself willingly, gladly, with a true sense of mission. Born in Petersbach, Germany, June 25, 1882, Lena Tillman had been educated here in America, and graduated from the Southwestern State Normal School of Pennsylvania, and later had courses in Newton Theological Institution and in Cornell University. She was appointed a missionary of the Woman's Foreign Mission Society on March 27, 1911, and designated to the English Girls' High School, Moulmein, Burma. She served there, and later in Mandalay, until her marriage to Rev. Brayton C. Case of Pyinmana in January, 1917.

The very name, Brayton Case, be-speaks to all of us the vivid personality of that devoted missionary, with his enthusiasm for the uplift of the rural peoples of Burma. The experience of Mrs. Case proved valuable. At the Pyinmana Agricultural School she had as her special responsibility the ministry to the women in their homes, with special emphasis on the health and care of their families.

Mrs. Case was a woman of real ability, strong character, and deep convictions. Some months ago, when the doctors in Burma decided that the only hope for her recovery from a serious illness lay in immediate treatment in America, she and Mr. Case agreed that she would go to America alone, that unless there were something constructive that he could do, he should remain in Burma, to carry on there. Months of great pain and weakness followed, but the radiance of her faith was felt by all who visited her.

Release came on December 28, 1939. Her husband and one son, Clarke, survive her. The cause of Christ is the richer for this devoted follower. "She greatly lived, and greatly loved, and died right mightily."

### Jennie L. Peck

On December 25, 1939, Miss Jennie L. Peck, for 60 years a missionary of the Woman's Home Mission Society died in Ventura, Cal., at the age of 92. She was born September 27, 1847, in

Deer Park Township, La Salle County, Ill. Her father, Ira Peck, was descended from a long line of Baptists, and was related to the famous pioneer missionary, John Mason Peck. When 11 years old she met with an accident which for 12 years compelled her to spend most of her time in a wheel chair. While still on crutches she organized and conducted Sunday schools in destitute neighborhoods of Brooklyn, Iowa, and later was engaged as missionary by the First Baptist Church of Oskaloosa,

## HAVE YOU MADE YOUR WILL?



WHO does not respect and cherish the last wish of a departed loved one? Surely every Christian should respect and obey the last wish of the Son of God. As he stood on the Mount of Olives, Jesus gave to us his last will and testament: "YE SHALL RECEIVE POWER . . . AND YE SHALL BE WITNESSES UNTO ME."

A large part of the missionary work of the Christian church is made possible by legacies from devoted Christians of other days. The future of Christ's work in America depends upon the devotion, gifts, and legacies of our generation.

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Iowa. In 1879 she went to New Orleans to work among the Negroes, as an assistant to Miss Joanna P. Moore, first missionary of the Woman's Society. In those days it was hardly safe for Northern white people to work among the freed Negroes. Often their lives were threatened. On one occasion Miss Peck barely escaped being thrown into the river by an irate Southern landowner. After her service in Louisiana, she was made general missionary in Texas and later preceptress of the Caroline Bishop Training School for Negro Women in Dallas, Texas. A privilege which she loved to recall was the fact that she had shaken hands with Abraham Lincoln. In 1910 she was transferred to Washington, D. C., to become assistant superintendent of the National Training School for Colored Women, where she served until her retirement in 1914.

## TIDINGS

(Continued from page 177)

lish, natural sciences, kindergarten and nursery school, piano, Spanish, and physical education.

The Christian Friendliness Department has its offices at the Baptist Missionary Training School.

Eight students are the product of Baptist missionary endeavor.

## A Correction

Readers of the leaflet *Snap Shots* will please take note that the item on the next to the last page should read, "\$50 pays month's salary of native worker in Puerto Rico." *Mistakes will happen in the best regulated families.*

## WOMEN OVERSEAS

(Continued from page 190)

### Telling the Story in India

Heartamma came with her daughter to Gurzalla several months ago. They both are widows. With them was a small girl of about seven years. The daughter was seemingly in the last stages of consumption, emaciated and ready to drop in the heat and the dust.

"Where do you come from?" asked the missionary.

"Oh, nowhere in particular. We've just been visiting some villages, telling people of Christ."

"Where are you going?" asked the missionary again.

"Right where the Lord will direct us."

"What about your sick daughter?"

"Oh, she will be all right; we have prayed about it; or maybe He will take us home soon, all three

of us," said Heartamma, smiling.

The missionary talked with them about Christ, and about faith. "What is your family name?"

"Mine by marriage was Kommarikonta (clay pit) and my daughter's was Kokkamordi (dog-knor). After becoming Christians we changed our house name to Virdadala (liberated, free)."

"And your Christian name?"

"Heartamma!" Then she sang a song, light beaming out of her dear old eyes. She must have been over 80, at least.

Heartamma is a beautiful name. Better still, it fits the owner. The daughter recovered and is now trekking from village to village with her mother, selling Bibles and giving out tracts and telling the story of her wonderful Redeemer.

—Mrs. Eric Frykenberg, Vinukonda, South India.



**During the bombardment of Shanghai by the Japanese Army in 1937 the Simmons Bed Factory was destroyed. It has not yet been rebuilt. That seems to be only a simple news item. Yet it meant all kinds of hardship for the Hwa Mei (Baptist) Hospital in Ningpo, China. "There has been a scarcity of hospital beds," writes Miss Willie P. Harris, missionary nurse there. "Equipped with 122 beds, we have nevertheless had to take care of 150 in-patients and 400 out-patients. So we had to put them on doors which were taken off their hinges and placed on wooden horses to raise them off the floor. And it is almost impossible anywhere in China to buy adhesive tape. The hospital supply was exhausted. Fortunately a six months' White Cross supply arrived, just in time, also sheets, blankets, and pillow slips to soften the beds improvised from the doors. Other supplies are running low but I am confident more White Cross gifts are on the way."**

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## Caught by the Camera

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## Big Gains in New Bedford

In its 1939 Enlistment the First Baptist Church of New Bedford, Mass., made a gain of 40% in the number of members pledged and an increase of 33% in the amount pledged for the church's budget. So much satisfaction was felt in these results that the New Bedford church is aiming to do still better in 1940 and is planning to complete its Enlistment in April.

## THE LAST WORD

Probably the majority of adult readers seldom turn to the Children's World Crusade Section.

Let the Editor give such readers a tip! The message to the Crusaders by Mrs. Emily F. Bergen is as exquisite a piece of writing as can be found anywhere. Her description of snowflakes and of people will leave an abiding impression.

Turn to page 184 and see.

ARTHUR J. MOORE  
BISHOP  
METHODIST CHURCH  
2146 W. GRANERY  
SAN ANTONIO, TEXAS  
November 28, 1939

Dr. Grover C. Emmons,  
Editor, The Upper Room,  
Doctors' Building,  
Nashville, Tennessee

My dear Dr. Emmons:

ne to many of the nations of the world, takes  
where I go I discover "The Upper Room". Every-  
really having a worldwide ministry. It is  
since using it as a worldwide guide for my own devotions  
a long trip on an African train, had a fifteen  
day ocean voyage with the possibility of sub-  
marine attack, and travelled all seven thousand  
miles by air. Through the help of "The Upper Room", I have  
cannot tell you the help it has been my companion and I  
times of loneliness and need. "The Upper Room" has rendered in  
and I want to add my church a great service  
"The Upper Room".

Sincerely yours,  
Arthur J. Moore

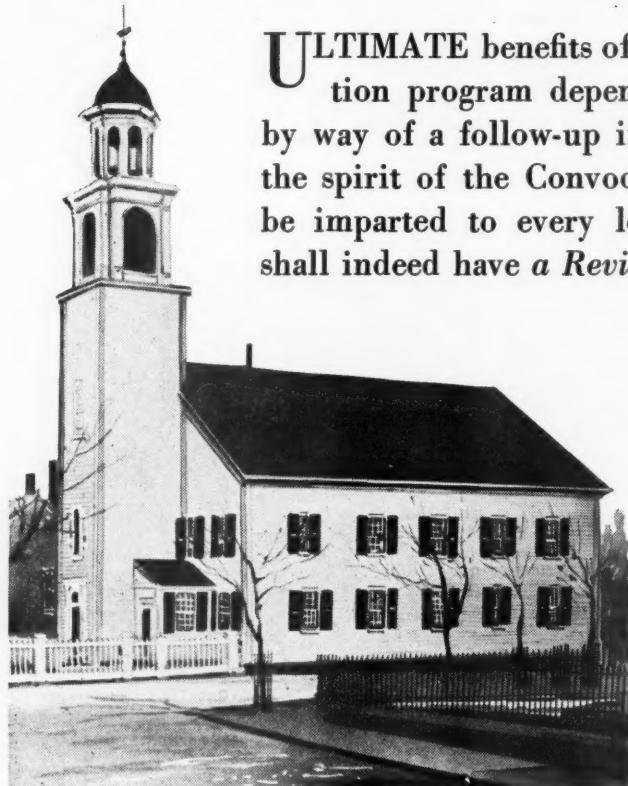
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# What the Local Church Can Do



ULTIMATE benefits of our Baptist Convocation program depend upon what is done by way of a follow-up in the local church. If the spirit of the Convocations themselves can be imparted to every local constituency, we shall indeed have *a Revival of Vital Religion*.

¶ Singly and in groups, churches are moving to take advantage of the Convocation impulse. The fact that the forum or other form of program will come in a period when many churches are putting on the

Every Member Enlistment, adds definitely to its value.

¶ The same whole-hearted cooperation that made the Convocations an inspiring success should put new life and vigor into every local church.

## NORTHERN BAPTIST CONVENTION

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